

10

The Christian Conjuring OF The Quaking SPIRIT.

WHEREIN
Is Charmed as wisely as he was able) that
old Serpentine Hæresy, of the Spirits moving
without, beyond, against the
WRITTEN WORD.

Hatched by the Papists, entertained by the Annabaptists,
hurried on by these Fanatick Quakers.

Jude 19.
*These be they who seperate themselves, sensual, having
not the Spirit.*

Tertul. Adjurs. Hæretic. Cap. 22.
Scripturam qui non recipiunt nec Spiritum sanctum possunt agnoscere

By John Gaule Minister of Grest Staughton in the County
of Huntingdon.

L O N D O N

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1662. v. pag. 7



TO THE
RIGHT HONOURABLE
Robert, Lord Mandevile

John Cotton, Henry Williams, Lionel Walden,
Esquires.

The Honourable Members of the
House of COMMONS,
For the Countrey of
HUNTINGDON.

My Lord!
and
Gentlemen!

THis Conjuring of the Quaking Spirit, is an Action, or Attempt, of no other Nature; then that of the Psalmists Charming A deaf Adder, Only the Serpent is of such Subtilty, (or Stupidity rather) that as they are to one intent: (so I fear) they will be to one effect. However,

The following is a list of the

names of the persons who have

been elected to the

office of the President of the

Association of the Friends of the

Library of the City of New York

for the year 1881.

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ther I have done my part in this lawful Art) wisely, and as
I ought I humbly present it, and wholly submit it to your Wis-
domes, yea and to your Authority also; to whom it belongs pro-
perly to charme, Conjure and confute all such Factions, and Re-
bellious Spirits, after another manner; and wish another power
there, and here, you have one subscribing,

Your most

Humble Servant,

John Gaule.

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A N
A P O L O G I E

To his own PEOPLE.

Dearely beloved Christians,

Some of you (my kind Friends, and Neighbours) of this place : sceme to me more tender in your kind intentions, and affections : then well advised in your advice, and arguments. Say, that this generation of *Sectaries*, be indeede a *Rebellious Nation*, impudent Children, and stiffe-hearted: Yet, whether they will heare, or whether they will forbear, shall they not know that there is a *Prophet* amongst them? What though *Bryers* and *Thrones* be hard by me: and that I dwell butted and bounded upon with some of these *Scorpions*? Should I therefore be afraid of their Faces: especially now that they are presuming to intrude even into the midst of us? I know it would not Rejoyce you, to have Me reckoned amongst those that are nothing *Valiant* for the truth. Nay, I know you would
B
gladly

gladly have me go among such as *contend earnestly* for the faith that was once delivered to the Saints. And that against this very kind of men, that are thus crept in unawares. In the name of *Christ* therefore, let both You, and I labore, to stand fast in one *Spirit* and in one *Mind*: Striving together for the faith of the *Gospell*, in nothing terrified by all such our *Adversaries*: Although their *Meetings*, and facing our borders, should be as numerous, and more tumultuous then it was of late. I confesse it to be the nature and manners of this *Fanaticke* Seet (caried on, and driving furiously, out of a spirit of fury, and fiery Zeal) to be of all other the most barbarous and bloody: especially, where power and opportunity may be serving to their purpose. Witnesse those carracters of their mad religious moode in holy Scriptures. Isa. 66. 5. Joh. 16. 2. (and more religiously confessed by a penitent convert, Acts 26. 9, 10, 11) of which the *mad-men of Munster*, and our own *Twelfside Fanaticks*, afford us fresh and horrid examples. Neither may I forget how the common fame went of that Lawlesse Conventicle called the *little Parliament*, where it was meditated by some Fanaticks of no lesse then a general Massacre, yet for all this, let it be considered by us: how we of this Place (Divine Providence so disposing have the praise) have had the Honour (above many of our neighbouring Parishes, and Counties) not to have had any one *Fanatick* or *Factionist* amongst us inhabiting, during all those troublesome Times, and evill Dayes. And the Happinesse likewise (as to Pulpit usurpations, and affronts) not a Dogge did move his tayle against us. Yea though the rude Soulders came with intended violence, yet they sat them downe to attend with patience. And albeit (like *Sauls* messengers) they prophesied not in our *Najoth*, yet (like *Sauls* Servants) they not once put forth their hands to fall upon the *Priest*. But we verily have bin but too unmindfull of such mercies, too unthankfull for them. Therefore hath it pleased the Divine dispensation, both to loosen our cordes, and to let goe their reines: to the stiffening of their Neckes, and hardening of their Faces. So that these

Gibonites, Midianites, Amalekites, that is according to the old interpretation of them) hills, and Præcípices, or rather holes and dens of iniquity and misery: unjust Judges of the Spirit, perverſt contraditors of the Word: a brute nation, and despicable, a People licking the very dust and dregs of error. That such as these I say, dare now vex us with their wiles, and prove to be thorns in our eyes, and goads in our sides; Not only seeking to infect some of us in their creeping Conventicles, but also presuming to offend all of us, even in our publick Congregations. And moreover, to do it now even in the gracious Sunshine and Calm of our restored Peace and Truth, which they durst not once offer to attempt, even amidst the Cloud and Storm of their confused War and Error. Had they thus done in those evil times, it had been the prudent mans part to have been silent; But since it is a day of good Tidings, we shall not do well, if we hold our peace. I would be very loath to undergo the censure, or the scandal (either with them, or any other) of a slothful Minister, (for when that they took their beginning) or of a fearful, (for thus they took their boldness) or of an unskilful and insufficient (for that is all their boasting.) You therefore (my Brethren) must be content, that the Babes a while be stinted of their milk, and the Men of riper age of their strong meat, (though something of your portion may fall to you by the way) while I am forced to answer a Fool in his folly, lest he be wise in his own conceit. I hope in God you are none of you so affected to the man, his motions and manners, as that I shall find you in the least, as leaning to his unwarrantable Way: Be assured, if I could but suspect such a thing, I should improve my breath for the discovering and confuting of this *Fanatick Sect*, to the last minute of my preaching amongst you. For if I cannot save him with fear, (which is the thing indeed I aime at, and desire) nor pull him out of the fire, yet I hold it my Charge and Duty to do all I may, for keeping you from falling into it.

I do verily believe some of you have been so discreet, (being his acquaintance, as to have dissuaded him from the rashness and rudeness of his enterprize; and hath he not well requited your friendliness, to reject your counsel, under the notion of his not consulting with Flesh and Blood. As for some of the profainer sort, (for no place or Congregation is without them) that onely make themselves merry in Ale-houses and Markets, with Tales and News of this our *Church-Bus-
sle*, with their lewd recapitulating, and censuring of what past to and fro. I could wish they would now learn to frequent the Church that they may hear of their own enormities, as well as his errors: For I stand here to reprove their profane manners, as well as to refute his Fanatick opinions. Now, as to the person of the miserable man, I can (I thank the Lord) pity him, and pardon him, and pray for him, not doubting that there are particulars of them, (of both Sexes) who follow their *Anabaptistical*, yea, and *Jesuitical* Leaders, even in some simplicity of their hearts. It is the whole *Seet* I aime to strike at, a *Seet* begotten by the *Anabaptists* their fore-Fathers, and a brood nursed by the *Jesuits* their Foster-fathers. The *Anabaptists* go before them to oppose the truth, and the *Jesuits* joyn with them to oppugne our peace. And seriously there are few of the Hereticks and Schismatics we read of (old, or of late) to whom they stand not in some degree of affinity. Severall appellations they have had all the Christian world over, (it wou'd make a Catalogue to compile them) some from their places, their Leaders, their Opinions, their Manners, and their Numbers; with us they reioyce to call themselves Quakers: And this name they took up from some kind of Sorcery, and upheld it by every kind of Hypocrisie. Not onely common rumour (over all the Land) said; They (some of them) had their *Presseinells* at first (of Gloves, Bracelets, and Rings, &c.) by the use and application whereof they fell (one after another) into an enthusiastick Quaking fury: But even the

Sessions and *Affizes* have been made Witnesses of some such thing, recorded both from their own Confession and Complaint. However, this *Quaking* or *Shaking* of theirs was afterwards (for the most part) assumed onely, or dissembled, and that in an apish and ridiculous Imitation of those we read of in Scriptures, who were said to fear and tremble at their extraordinary and singular Visions, Conversions, and Calls. Yet I can there finde no example fitter for them, then that of *Eliphaz*, *Iob* 4.14. who in his stollen Vision, cries out, *Fear came upon me, and trembling, which made all my bones to shake*; Or (as the Original aptly sayes) *it met him*; so that he went himself to seek it, or to provoke and call it to himself, feigning the very affection, or passion, as well as the apparition or vision was feigned. For he saith himself, *Verse* 12. *it was a thing brought to him by stealth*, and therefore such as was never really sent him, nor with which he was really affected (body or minde.) For what needed an extraordinary Vision, and singular Revelation, for proof of no more but an ordinary and universal Truth (that a mortal man cannot be more just then God, *Ver.* 17.) a Truth acknowledged by all, denied by none: Just like our Quakers as may be, who will have their extraordinary Revelations and Motions, for the faith and proof of such things, as are ordinarily revealed and commanded; onely this Quaker is no exact imitator of *Eliphaz*. For although he feigned a Revelation and a Quaking, yet feigned he no false doctrine of the Spirit: He onely intended to object a received Truth, thinking thereby to check at, and weaken some special grace in *Iob*, which was his innocence, and his confidence. But this man, from the feigning of his Spirit, would impair mine innocence, by imposing the false doctrine upon me, presuming thereby to prejudice the power and report of my Ministry amongst you, which he hath not onely done in that *Invective disturbance*, but since that by a *Letter*, (a more argument of his premeditated malice) directed to an understanding man amongst

you, which I here propound unto you all to be understood, with some brief and plain animadversions thereupon, that so I may strip off those pieces, or patches rather off that goodly Rayment, which he hath not borrowed (by the Authors minde) but stolen (without his leave) to hide the monstrous deformity of his wretched nakedness withall, And all to this end, least any of you might beallured by a painted face, or falshood coming, under a colour of truth might deceive you.

Friend,

I have no preiudice nor malice against any man, but I was moved for the truths sake, (which by *John Gaule* hath been much asperst) First, against Christ in special. Secondly, against his faithful Ministers. For this know, the Lord is very iealous for his Names sake; so that I can truly say, the burden of the Lord, till I had spake in publick: and I could have no pure rest, nor content, till I gave up to his will, even the will of the Lord, to stand up for his Truth, which he hath made manifest in me. For if I had stood to have consulted with Flesh and Blood, I had not come amongst you to have vindicated the Truth, so asperst by *John Gaule* aforelaid: For friend, the Lord in his unspeakable Love hath given unto every man a measure of his pure Spirit, to teach them, and to lead them into all Truth, from which we were fallen by transgression: and for this end is he made manifest in mortal flesh, to destroy the works of the Devil, that we should live unto God; even unto him that searches the heart, even to him to give up, to be guided by his Light in the conscience, which reproves thee for sin in secret, when no eye seeth thee. O friend, in love to thee and every one that heard me, do I in the bowels of my Fathers love, beseech thee, as thou tendrest the welfare of thy soul, to give up to his pure teaching in the Light, which will shew thee all that ever thou didst! is not this the

Christ, even the onely begotten of the Father, full of Grace and Truth. O minde his fear in the heart, that he hath placed there that thou shouldest not depart from, lest he take the talent from thee, and give it to him that hath ten, and thou stand without, and he shall say, Depart from me ye workers of iniquity: So in love to thee and every one, I am in the Spirit of truth known to be thy loving friend,

Year 61. 19. day.

Daniel Maddy.

11 Moneth.

Letter.

I have no preiudice or malice against any man.

Answer.

That is orderly spoken, for the preiudice of mens iudgments and opinions alwayes precedes the malice of their affections, or rather disaffections, but not truly; for all he uttered in that *Fanatick uproar*, was a personal invective meerly, and no more: not a syllable had he then to say against his preaching, but against the Preacher and his hearers altogether.

Letter.

But I was moved for the Truths sake, which by *John Gaule* hath been much asperst.

Answer.

A strange motion of his Spirit, that gave him no utterance in any one particular, so much as to say, in what, and how, and were, and when.

Letter.

First against Christ in special

Answer.

Even this special is but a calumny in generalls, else why specifics he not in what article of Faith, what rule of Life, the Scripture speaks of false Christs, *Matth. 24. 23. 24.* And

as it was prophecyed, there arose such in all ages; as for example, his *Naylour* for one: Besides these Sectaries have made a false *Christ* of the true, by making a *Christ* in special of him, I mean not by a special application, but a special imagination of him, in, and to themselves; that is, fancying their *Christ in special* to be onely some sanctified thing within them; not apprehending him as a justifying person, without, and above them. Often also have I said, that Hereticks, Schismatics, Hypocrites, profane Men, and *Fanaticks*, have made *Christ* to be no more but a bare sound, or syllable, instead of that their created Gift: and yet all this is not against *Christ* in special; that is, as his Word and Gospel doth specify him.

Letter.

Secondly, against his faithful Ministers.

Answer.

He speaks it of himself, and his kind of *Speakers*, which we neither can believe to be faithful, without the Word, nor Ministers, without a call.

Letter.

For this know, The Lord is very jealous for his Names sake.

Answer.

He is so: and (as he sayes in the Prophet *Ezek. 39.25.*) *He will so be.* But it is to be understood in the cause of his Church and Children, and against their adversaries, (without or within) especially all such adulteratours and defectors as have left their first love, Christ his Word, and his Church.

Letter.

So that I can truly say, The burden of the Lord.

Answer.

Belike he is conscious of some that use to say it falsely, but wherein he is ignorant of what he sayes the Prophet will instruct him, *Jer. 23. 33. to 39.* both as touching the thing
in

of the Quaking Spirit.

it self, and the manner of saying it. By the *Burden* we understand (as we are taught) the Judgement, Plague, Punishment, foretold and denounced by the Prophets, against the wicked Nations. And it takes still the denomination from them, against whom it was threatned. (as the burden of *Babylon*, of *Moab*, of *Egypt*, of *Damascus*, &c.) But we never read it absolutely denominated, *The burden of the Lord*, save in a reprovèd sence, and prohibited expression, (as appeareth in the place forecited) because they used to tearm it so, in contempt and derision of God, his Prophets, and Ministers. Indeed (as we read, *Isa. 22. 1.*) there is *onus visionis*, the *burden of vision*: And of such a burden it is peradventure that this man dreams, (for they are every one of them for extraordinary visions, and singular revelations.) But it must be remembred there is also *onus verbi*, the *burden of the word*. (and it was always so called, when it concerned *Israel* or the Church of God, *Zach. 12. 1. Malach. 1. 1.*) Now if this man will come to us of the Church, with a burden of vision, and yet come without the burden of the word, we believe such a burden may lie heavy upon his own back, and press him; but he shall never so devolve it, as to make it press us in any sence. Neither can we see how (in any Scripture sence) he can apply it to himself, as a motion of the Spirit, pressing upon his conscience for the discharge. But (as the *Prophet* there sayes) the mans *word* (his fanatick words) is his own burden. And there it lies.

Letter.

Till I had spake in publick I could have no pure rest, nor content.

Answer.

What a troublesome burden was this of his own taking up: of which he could finde no ease in himself, till he had made himself a burden to all the good people that heard him. Calls he that *pure rest* and *content*, which disquieted and offended better Christians then himself. And in such

To

The Christian conjuring

an exercise, as he was not able to perform; not capable to receive.

Letter.

Till I gave up to his will.

Answer.

It is to be observed in all them of this way, that for all they often abuse Scripture phrase, to colour themselves; and allure the simple, yet they have no affection to it at all: All their affection is to certain coin'd and term'd phrases of their own. But it seems the man had some revelation in him, as to the act; onely he was not able to discern betwixt a motion, and a temptation. I would he understood, there is a *being taken captive by him at his will*, 2 Tim. 2.26. and a *being taken alive of him unto his will*. And it is not more doubtfull there, then it is here; whether Gods, or the Devils.

Letter.

Even the will of the Lord.

Answer.

What will of his should that be? His secret will? that's without the commission and dispensation of the *Spirit* himself to reveal. His revealed will? was ever that known to tend towards the profaning of his Sabbath, the violating of his Sanctuary, the reviling of his Servants, and the scandalizing of his Saints.

Letter.

To stand up for his Truth which he hath manifested in me.

Answer.

When was that Truth manifested indeed? and to whom? and according to what part and portion of the word? were it verily so, who withstands it, that he should need stand up for it. But this is that they all of them stand for; and it is worthy to be withstood by all. They will have nothing to be truth, or manifest, as it is recorded in the word: but it must needs be both truth, and manifest, if it be once presumed in themselves.

Letter.

Letter.

For if I had stood to have consulted with flesh and blood, I had not come amongst you.

Answer.

That is to say, he nere was at leisure to consult with none, save the Spirit onely : no not the Word, not the Church, not the Ministry, not his Neighbors and Acquaintance. All these he does but blaspheme for flesh and blood. Yet in this he is convinced to confess, that the Spirit which now led him, moved him to do what he did against the mind of all these. Saint Paul (whose words he usurps) to testify his immediate call to his office, *immediately conferred not with flesh and blood, Gal. 1.16.* But this wretched man, having not so much as a mediate call, will not endure so much as a mediate conference or consultation. The reason is, they have all this erroneous principle ; whatsoever is suggested, they must act without imparting ; otherwise it is not to be accounted, as either the Spirits proper motion in them, or the Spirits caution proper to them.

Letter.

To have vindicated the truth so much asperst by John Gaule aforesaid.

Answer.

I know no such aspersing by me ; I can see no such vindicating by him. The greatest aspersion that I fear, is, to undertake such a vindication as his.

Letter.

For friend, the Lord in his unspeakable love hath given to every man a measure of his own pure Spirit, to teach them, and lead them into all truth.

Answer.

Now ? to every man, without the Church ? and to every man without the word ? and if to every man within, why separate they then from word, from Church, or indeed from any man ? Does not now their very separating argue them

sensual, having not the Spirit. They now shall need to fear no communion, since every man (by their own saying) hath a measure given him of Gods pure Spirit. Nay but they speak it not for that, but that every man hath his own Teacher given him, his own measure; and that sufficient to lead him into all Truth. Alas, alas! it is not for every ones measure, to take upon it that office, which solely belongs to the Spirit himself. Every mans measure is not capable to learn all truth, much less to teach it. But thus you see what measure theirs is, who measure all truth by themselves, not by it self.

Letter.

From which we were fallen by transgression.

Answer.

There is scarce some truth in this saying of theirs, especially as they use and intend it. For by transgression, we fell from the truth of the Creation, and Image; from the truth of the Law of Nature, and the Moral Law. Yet all this was not all truth; for that truth into all which the Spirit is said to guide, *John* 16. 13. is the whole truth of the Gospel. And from that truth we fell not by transgression, because it was that truth precisely by which we were restored from our fall.

Letter.

For this end is he made manifest in mortal flesh, to destroy the works of the Devil, that we should live unto God, even unto him that searches the heart.

Answer.

Here are many ends, and all to be admitted, except the first, as they understand it. For Christ did not take mortal flesh to this end, that every mans measure should lead him into all truth; but that all truth might be comprehended, and apprehended in him alone. And if by mortal flesh, they mean themselves; and by his being made manifest, they intend their own measures; then follows thereupon, neither a destroying

ing of the works of the Devil, nor a living to God. Who so knows well the principles of this Sect, will so examine ~~and~~ they say of God, Christ, the Spirit; of the Word, Faith and Grace, as to distinguish betwixt the truth of all these in it self: and the thing that they intend by all these, is presumed and confined within themselves alone. For they consider no truth without them; and they apprehend that for all truth, which they themselves are, and have.

Letter.

Event to him to give up to be guided by his Light in the conscience.

Answer.

You shall never hear them of this a pining and erring conscience, speak of their being guided by his Light in the written Word. (Nay, they will hardly endure to hear it spoken of.) And yet without the Light of his Word, the Light in the conscience is little better then none: for thus the Light that is in them is Darkness; and at most, but like the conscience of natural men; who having not the Law, are a Law unto themselves. And though their conscience may bear witness, and their thoughts the ~~mean~~ while, or between themselves, may be accusing, or else excusing one another; yet before God, it cannot perfectly do its office: nor, till a man comes to the Light of the Word, can any mans ends be made manifest that they are wrought in God.

Letter.

Which reproves thee for sin in secret; when no eye seeth thee.

Answer.

How exact are these Spirited men, in discovering the office of conscience in others, and yet how regardless to observe it in themselves: other mens consciences must reprove them for their secret cogitations, yet these will not be corrected by others, even in their publick actions: what's this, but to behold the *Mote* that is in his brothers eye, and not

to consider the *Beame* that is in his owne eye.

Letter.

O friend, in love to thee and to every one that heard me, do I in the bowels of my Fathers love beseech thee, as thou tenderest the welfare of thy soul, to give up to his pure teaching in the Light, which will shew thee all that ever thou didst.

Answer.

Here are many circulatory words, that need be taken no further notice of, then as they are a mite either of his pretence, or of his presumption. But would you know the meaning of his *pure teaching in the Light*? to pass by the caning of the phrase, the sence they make of it, is not without some kind of incantation. For after their way they use to adjure or charm their simply seduced *Profelytes* of either Sex, to *give up*, or betray their senses, reason, conscience, faith, to certain Fanatick notions, which they call his Light; but is neither his, nor Light, because not that Light delivered in his Gospel: with certain Fanatick Ministrations, which they call pure teaching; but is neither pure, nor teaching, because wholly without the Ministry, or Ministerial office: which if it were so directly, it were his pure teaching in the Light indeed; and so would shew a man, not onely (by way of conviction) all that ever he did, for the time past, but (by way of conversion) all that ever he is bound to believe, and do, for the time of his life to come.

Letter.

Is not this the Christ? even the onely begotten of the Father, full of grace and truth.

Answer.

What? the Light in a mans self? (and that without the word) hereby a man teaches himself? (and that without the Ministry.) This the *Christ*? even this the *onely begotten of the Father*? even this *full of grace and truth*? Oh blasphemy! upon blasphemy! even the Light of the Gospel is not all this:

this; being but the instrumental, and not that substantial, Light. How then dare they arrogate such a substance to their own shadows? The *Woman of Samaria*, when she said with admiration; *Is not this the Christ?* (John 4.29.) she spake it not of a thing within her, (as of a created gift) but of an infinite Person before her, and without her: *Is not this man the Christ?* or, *Is not He the Christ?* For that's the original construction emphatically, to set forth the eminence of the person so called, and promised. If she had intended it of any such thing, why did she not propound it as in, or from her self, rather then demand it of others? In like manner Saint *John*, when he pronounced him, *The onely begotten of the Father, full of grace and truth*, (John 1.14.) spake it of *the word made flesh*, (as the Parenthesis well helps to the construction) and therefore that *fulness* to be construed, not of any measures of our own, but of him to whom the *Spirit* was given *not by measure*. It is not one of the least Heresies of this Sect, (and next to the blasphemy of every mans being his own *Christ*) that they periwade themselves of the righteousness of *Christ*, as if a thing imparted to them, and inherent in them: but have no faith, and make no profession of that justifying righteousness of his, which is a thing without them, and onely imputed to them. So that these *Pharisees* seek no further then for a self righteousness, and a self justification. And if this be all their *Christ*, we may soon perceive what all their *Spirit* is.

Letter.

O mind his fear in the heart, that he hath placed there, that thou shouldest not depart from.

Answer.

As these look at nothing else, but what they say is in themselves; so they wish all others to be mindful of no more. Thus make they themselves not onely to be their own monitors, but (which is worse) their own things onely to be their own admonitions. How is it possible for a man truly to
minde

minde Gods Fear placed in his heart, if he be not mindfull of Gods Fear taught in his Word? Oh *the Word!* this is a word that will not down with them. They can call it the Light in them, and so, the Fear, the Power, yea the *Spirit*, the *Christ*; any thing (in them) but the Word, the written Word: and all for this end; because they would not be driven to look for a Law, a Rule, an Obligation, a Direction without themselves. Notwithstanding the very *Prophet*, *Ier. 32.40.* part of whose words he snatches, (without taking notice of the whole intent) even there makes mention of the *everlasting Covenant* of the Gospel, as the onely cause moving to put his Fear in their hearts; and the onely rule so to guide them, as not to depart from him.

Letter.

Lest he take the talent from thee, and give to him that hath ten; and thou stand without, and he shall say, Depart from me ye workers of iniquity.

Answer.

The *Talent* is interpreted to be, as every mans Gifts and Graces, so every mans Office and proper Calling, and especially the precepts and promises of the Word; so the *Primitive Antients* understand it. But these people will not so understand it, least the Talent of the Word, and the Talent of a proper Calling should prove contrary, and contradicting to the Talent of their Spirit and Gifts.

Letter.

So in love to thee and every one, I am in the Spirit of truth known to be thy loving friend.

Answer.

All *familistical* love hath always been known, either to have been too hot carnally, or otherwise too cold. And alas for this man he is obscure, and therefore not known: he is *A. M.*, and therefore not in the Spirit; nay is falshood, and therefore not in the Spirit of Truth: and whosoever friend he is, or may be, he is now certainly not his own.

The

The Preface.

To all plain seduced People.

Beloved,

Believe not every Spirit, but try the Spirits, whether they are of God; because many false Prophets are gone out into the world. The gift of the discovering of Spirits, is something more then ordinary; and therefore it is safest for you to apply your selves to the ordinary means. And that is mainly, if not onely, the written word, which indeed is to be done by your hearing the truly and highly called Ministers of it. For it must be hereby, if ye would know the Spirit of truth, and the Spirit of errour. But if ye look for any other ministration of the Spirit, without, beyond, or against this, ye do but choose your own delusions, and so indeed deceive your own souls. Where shall you finde the Spirit of Revelation, in the knowledge of *Christ*? but in the Word of God, which is all his Will revealed: where can ye obtain the Spirit of Promise, (for your faith and comfort) but there where he himself makes all the promises, and himself is there promised alone. Here you may have the sword of the Spirit, against all the assaults of *Satan*, and *Sin*. Here you may have the law of the Spirit of life; not onely to make you free from the law of Sin and Death, but also for a guide of life here, and a reward of life hereafter. Henceforth therefore it lies on your part to be no more children, tossed to and fro, and carried about with every winde of Doctrine, by the sleight of men, and cunning craftiness, whereby they lye in wait to deceive. Though ye (poor souls) have followed your *Abselems* in the simplicity of your hearts, yet take heed that your mindes be not corrupted from the simplicity that is in *Christ*. Your Speakers and Leaders (blinde guides, &c, they zealously affect you, but not well; they would exclude you, and us, (that is, us from you, and you from us) that you might

might affect them. They themselves went out from us, but they were not of us: for if they had been of us, they would (no doubt) have continued with us: but they went out, that they might be made manifest, that they were not all of us. This moreover have they manifested by separating themselves, that they are but sensual, and having not the Spirit. These things have I written unto you, concerning them that seduce you: wherefore if any one of them that cometh unto you, preach another *Jesus*, whom we have not preached; or if ye receive another *Spirit*, which we have not received, or another Gospel, which ye have not accepted: ye might well bear with him. (or rather bear with us, as well as with any of them.) But verily, since the condition of such a thing is impossible, the suffering of any such one is intollerable; because it is not another Gospel, neither can there be another Spirit. But (in truth) there be some that trouble you; and (by pretending to the Spirit) would pervert the Gospel of *Christ*. Howbeit, if they, or we, or he, or an Angel from Heaven, should preach unto you any other Gospel, (or Spirit) then that which we have preached unto you, let him be accursed. For the averting of which curse to us all, in an wholesome caveat to you, and (it may be) happy cure to him here particularly pointed out; I here spread before you another of his reproachful Letters, with my justly provoked reply thereunto. Now if ye have indeed attained to the discerning of Spirits. (or but the Spirit of discerning) judge (I pray you) between us; whether of us (your *Self* being Judges) speaks by the will of man, or as hereunto moved by the *Holy Ghost*. Which to do, ye shall do well to take heed to the sure word of prophecy, the prophecy of Scripture, as unto a light that shineth in a dark place: and that carrying the minde of the Spirit along with it, will endure no private interpretation; neither yours, nor his, nor mine.

The Letter.

Iohn Gaule, the Lord forgive thee for all thy hard speeches, which thou hast spake against Christ Jesus in Spirit, and his glorious appearing in his faithfull Servants; who are nothing in themselves; but what they are, it is by his grace, even through the life of Jesus. O thy condition is come before me, in the Lords love, power, fear, and dread, to warn and intreat thee, that thou take not the Name of the Lord into thy mouth, except thou depart from iniquity. For the Lord is very jealous for his Names sake: for the Lord will not be mocked; for not every one that cryeth, Lord, shall enter into the Kingdome, but he that doth the will of my Father which is in Heaven. Now in love to thee this I must tell thee, thou wert working the work of the Devil, when I last spake with thee: for he was a lyar from the beginning, and abode not in the truth; and lying is of the Devil, he is the father of it: and thou didst say, that I am mad. Secondly, that the Devil was in me at that present time, and that thou wouldst have the Devil whipt out of me, and calledst me Diabolical Devil; and thee and *Henry Menx* did say of having me before some, called Justices: so there is like Priest like People. O friend, in the Lords overflowings of his love in me, let me exhort thee (even in his dread and fear) not to preach, nor take the Name of the Lord into thy mouth in this fallen nature. For this I know, thou shalt not profit this people in *Cains* nature, which is accursed. Take heed, I beseech thee, that thou preach not at all in the nature which is *Cains*, as thou didst the last day in the afternoon. When thou hadst done preaching, as thou calledst it, thee and the people, thy Brethren, as thou callest them, did consult to do me what their hearts could imagine in that *Cainish* nature: so you have made your selves manifest, like Priest like people. Read and minde, I beseech you, Priest and people; for it is the Lords love that is reacht forth to you, in me poor despi-

sed one in the world, (who know me not) but by my name which they know me by, which is

Year 61. 20 day
11 Moneth.

Daniel Maddy.

The new name no man knows,
but he that hath it.

Letter.

John Gaule, the Lord forgive thee.

Answer.

This I cannot understand as a Prayer, but as a Calumny; because I have often heard the rudest and lewdest of both Sexes, make such kinde of impotent and impatient prayers one against another, even amidst their mutual impeachings and revilings. I can but pray that such precatious as come by way of imprecation, may not so return into his own bosome.

Letter.

For all thy hard speeches.

Answer.

The man is much deceived, not onely in me, but himself. Hard speeches are all such as are usually spoken by Hereticks and Schismatics against *Christ* and his *Apostles*, 3 *Iohn* 10. *Iude* 15. I finde none on the contrary part so called.

Letter.

Which thou hast spake against *Christ Jesus* in Spirit.

Answer.

If he could have said, against *Christ Jesus* in the Word and Gospel, and have produced the place and point, there had been some cause for him to urge, or some ground for me to go upon, towards the clearing of my self. But does every one understand what he means by *Christ Jesus* in Spirit? this I am sure, he intends it not of *Christ Jesus* in the Spirit of his holy *Prophets* and *Apostles*, nor according to the truth and remour of both the Testaments. And as sure I am he understands it of *Christ Jesus* in the Spirit of himself, his fellowes,
and

and followers : and that no where else to be found ; no not in the written word, nor in all the ordinary precepts and promises there contained. Now such an arrogant fanaticisme may justly be spoken against, and no need to ask God forgiveness, much less of his peivish prayer to that purpose. The Scripture phrase of *Christ in the Spirit*, signifies properly the vertue of his divine nature , and not his power or measure in us, as in 1 *Tim.* 3.16. 1 *Pet.* 3.18. For in both places it is expressly distinguished to *his own flesh*, which he took : and therefore not to be so taken, as opposite to the flesh in us. And this indeed is opposite to an Heretical opinion of these *Seētaries*, who onely apprehend and profess *Christ in the Spirit*, to be no other but a power in themselves. But as for his *Spirit* or divine nature, and substance in himself ; that none of them well understand, few of them will acknowledge. Let them read well both places, and I will but ask them ; was he *quickned* by their spirit, or by his own ? was he *justified* in their spirit, or in his own ? to him therefore that was justified (that is, made just) in his own spirit, and is to be justified, (that is declared iust in the spirits of all his children) I refer it to iustifie me in all things, and particularly against this calumny.

Letter.

And his glorious appearance in his faithfull servants.

Answer.

Now he begins to expound himself, what he means by *Christ Iesus in Spirit* ; namely, his appearance in all such as himself. And I pray God, that the utmost of what is in him, or them, prove not an outward appearance onely : which what it is, will appear evidently, in that *day of his glorious appearance* indeed. One thing more I must here observe to you ; you shall never finde any of this *Sort* to vindicate either God, or *Christ*, or the *Spirit* ; but in a vindication of themselves, yea, and a vindication to themselves ; otherwise you shall have them neither ieaious nor zealous,

Letter.

Letter.

Who are nothing in themselves; but what they are it is by his grace, even through the life of Iesus.

Answer.

Would God the man did well understand what he sayes, and that they of this Sect would renounce all other affectation, and continue in this profession; so no body should have any thing to except against them, nor they any thing to except against the Ministers of the Word, and the Church. For we all agree this is well said, both of what the Servants of God and Christ are not, and of what they are. But then, if they do unfeignedly confesse so much, as namely, that they are nothing in themselves, why glory they so in themselves, by presuming every man on his private spirit? if what they are, they are by his grace; why acknowledge they it not received by vertue of the very promises recorded in the Word of his grace? but look after it as a thing immediately infused, without the means of Word, Ministry, and Church. As for the *Life of Iesus*, I am afraid, they of this way do presume it rather of a thing within themselves, then in Christ himself: by which, both he misses the glory, and they lose the power of their conformity. Neither (by such an allegation as this is) do they understand, that the *Life of Iesus* is a vertue or power, pertaining to the body, rather then to the soul. For the *Apostle* still speaks of it, as manifest in our body, in our mortal flesh, 2 *Cor.* 4. 10, 11. thereby noting rather our passive cruciformity, then our active conformity: and not the exercise onely, but the reward; and that not so much of our active, as of our passive graces, and that but begun here in our hopes, but to be perfectly enjoyed after the resurrection.

Letter.

O thy condition is come before me.

Answer.

What can such an exclamation signifie? nothing; except it be the impudence, either of his blasphemy, or else of his non-

non-sense. Makes he himself a God? or who hath made this man a Iudge over me. But he will first arraign me at his own Bar: conscious belike that I am about to bring him to the Tribunal, or Iudgement Seat of Truth. But if so much may be brought to the trial from a trivial Paper, how huge an Indictment might be drawn out of their Heretical and Seditious Pamphlets? had a man them in hand.

Letter.

In the Lords love, power, fear, and dread, to warn, and in treat thee.

Answer.

Now the spirit of the man begins to conjure me to no sense: but (I trust) I shall conjure his spirit after the best sense. An adjuration out of a mans vocation, tempts both God and man, as if it were an incantation. How like a charm it comes, with a pretended love, an usurped power, and a gasty fear and dread. Does he not know that good words, and even Gospel words have been formally abused to enchantment? And (like a charmer again) it comes with an adiu-ring of contrarieties and contradictions betwixt love and dread. He that comes in Gods name, would not winne and deterre at once, and in one thing. But such a *Sanballat* must not think either to allure me, or affright me; especially while I perceive all is no other, but a *vision of his own head*, and a *feigning of his own heart*.

Letter.

That thou take not the name of the Lord into thy mouth, except thou depart from iniquity.

Answer.

He warns me of no more, without the word, then (I thank God) I understood by the word, without his warning. But I see, there may be envy and calumny even in admonition: for a man to be cautioning and advertising, where he hath neither calling nor cause; this not onely argues a suspition, but raises a slander. But I take the *Apostles* words, 2 *Tim.* 2.

18.19. (which he thus usurps) to be a warning not so much to me, as against him and his like. For he concludes it there against certain *Hereticks* and *Schismatics* by name; such as both *erred* themselves concerning the truth, and sought to *overthrow* the faith of others also.

Letter.

For the Lord is very iealous for his names sake, for the Lord will not be mocked.

Answer.

Besides what I said before to the first part, I say now; Gods iealousie is his iust displeasure always; but mans (for the most part) is no more but his own uniuert misprision: and therefore it's enough to make God iealous, when men presume to make theirs his. But as to that of *mocking God*; let all men examine, whether that be likelier to be an act of mine, or their own. The words are spoken, *Gal. 6.7.* of such as were *deceived* with their own divisions, and so the likelier to deceive others. Who are greater God-mockers then these? that set up a *Mock-Spirit*, a *Mock-Christ*, a *Mock-Conscience*; because they make all these to be otherwise to themselves, then the written Word sets them forth. Withall it would be remembred by them, whereupon it is the *Apostle* grounds that saying; First, he commands them to *communicate* unto their Teachers of the Word, in all their *outward good things*; then he bids them not be *deceived*: for peradventure (*Quaker-like*) they pretended it was against their conscience, to pay their dues: whereupon he inforces, that *God is not mocked*, whether it be by their not *sowing* at all, or by their *sowing sparingly*, or by their insinuating that for a *sowing to the flesh*, which is indeed a *sowing to the Spirit*: or by their communicating to any Teacher, rather then to him that *teacheth in the Word*.

Letter.

For not every one that cryeth, Lord, Lord, shall enter into the Kingdom, but he that doth the will of my Father which is in Heaven.

Answer.

Answer.

All this is true, and most true to be spoken of the *Fanatics*; who are (of all other) addicted to vain repetitions, babling phrases, uncouth tones, extorted gestures, affected garbs and guiles, (their special note of distinction from all other.) As likewise to their own inventions, presumptions, notions, motions, vain-glories, (both of their ordinary and extraordinary Spirits, measures, meetings, exercises, &c. where every man is boasting himself a *prophecy*, a *caster out of Devils*, and a *doer of wonderfull works*, *Matth. 7.21,23.*

Letter.

Now in love to thee this I must tell thee, thou wert working the work of the Devil, when I last spake with thee.

Answer.

I have no reason to interpret any thing in love, which comes with reproach and slander. At what time the man last spake with me, I was in the Church, in the Pulpit, then and there preaching of *Christs Mediatorship*, viz. First, of the necessity of a Mediator. Secondly, of the notion of a Mediator. Thirdly, of the person of a Mediator. Fourthly, of the compleat subject of a Mediator. Fifthly, of the singularity of a Mediator. Sixthly, of the objects of a Mediator. Seventhly, of the great actions of a Mediator: and all these points grounded upon that place, *1 Tim. 2.5,6.* and was I now working the work of the Devil? nay, (let all Christians be Judges) if it was not indeed a work of the Devil in this man, thus to disturb and distract us (Preacher and Hearers) in doing not our work only, but the work of God.

Letter.

For he was a lyar from the beginning, and abode not in the truth: and lying is of the Devil, he is the father of it.

Answer.

I was teaching the truth: and this he ought to know, that no lye is of the truth; and what is truth, is no lie. All this therefore, as he should not, so he need not tell me. But I can

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tell him more, out of the very place he urges against me, *John 8.44.* and shall tell it the rather, because he might leave it out on purpose, suspecting it might reflect upon himself, and his like. So *When he speaketh a lie, he speaketh of his own.* His own is any thing that is besides, or against the Word of God: who now are the lyars, and of their Father the Devil: but they that speak of their own spirit, their own call, their own humors and enthusiasms, their own fancies and fanaticisms.

Letter.

And thou didst say that I am mad.

Answer.

I did say so indeed; and mean it of such a madness as the Prophet speaks, *Hos. 9.7.* *The spiritual man, or the man of the spirit is mad:* that is, with windy fanaticisms, and arrogant enthusiasms, abusively pretending them from, and imposing them upon the spirit. Yet as I spake it, I thought it a word of pity, to note a man for no more but the alienation of his senses, wit, reason, that was worthy to be branded for an alien to Religion, Conscience, and all good manners.

Letter.

Secondly, that the Devil was in me at that present time.

Answer.

His present actions did declare no less: to profane the Sabbath, pollute the Sanctuary, despise the Word, disturb the Preacher, and offend the Auditory. And to do all this from a fanatic motion, against the dissuasion of friends, without any fear of Laws, any shame of men, any remorse of his own conscience.

Letter.

And that thou wouldst have the Devil whipt out of me, and calledst me diabolical Devil.

Answer.

Though that be more then I do remember, yet it is not so much, that I need to recant. For I think it a proper remedy to

to the malady of that madding crew; who are to be confused by stripes rather than by words. But as for the superfluity of a *diabolical Devil*, if the thing be like him, surely the phrase is unlike me.

Letter.

And thee, and *Henry Menx* did say of having me before some, called Justices.

Answer.

The Gentleman spake discreetly, and as one that was fit to be made a Justice amongst us: for it was for want of such an one, that such a thing was done. But do you mark him? (*some, called Justices*) you must know, it is the garbe of these new lighted, and new-tongu'd people, that when they speak of any thing, that they allow not of among themselves, yet dare not deny it. They use to bring it in with a parenthesis of (*so called*) by which you may see their opinions (from greater to less) are seditious, as well as factious; approving neither of Ministers in the Church, nor yet of Magistrates in the State. It behooves all Magistrates to look to it betimes; for be sure, if they will not own them in a word, they will (no longer then needs must) obey them in deed.

Letter.

So there is, like Priest, like people.

Answer.

How he perverts both the Prophets words, *Isa. 24. 2. Hos. 4. 9.* not onely in order, but in sense? for what they spake of punishment, he objects of manners: yet is he unaware that the proverb at large concerns none so much, as them of his own Sect. For where is it indeed, *like people, like Priest*: but where all the people will be Priests: and they too (like the *Sacrificers to their Calves*) of the lowest and basest of the people.

Letter.

O friend, in the Lords overflowings of his love in me.

Answer.

Still adjuring by something in himself, (as they all use to do) and that's nothing. It is strange to hear men of such straitness, nay, and emptiness of spirit, boast so largely of their *overflowings*. As for the overflowing of their love, that's not worth the embracing; because it's never so much as pretended, but when their malice is stinted, I would I could say, scanted.

Letter.

Let me exhort thee (even in his dread and fear) not to preach, nor take the Name of the Lord into thy mouth, in this fallen nature.

Answer.

Preaching, he is afraid, will charm even the deaf Adder at last, and therefore he is fallen to his countercharm again. But why the *Name*? why not the Word, the Law, the Gospel? Oh! *Word* stints their Spirit, *Law* binds their motions, *Gospel* streightens their notions. Any name or word will away with them, but the written Word: for that they look upon as too much a curb to their Christian Liberty. But you would wonder to conceive what they intend by *this fallen nature*: Know, they measure it not by the term from which, as in *Adam*, but by the term to which, as not raised up to their spirit: without which they allow no man to the preaching, or speaking.

Letter.

For this I know, thou shalt not profit this people in *Cains* nature, which is accursed.

Answer.

From his adjuring he is now fallen to ominating. But since he will be so uncharitably and enviously boding in the *Prophets* words, *Jer.* 23. 30, 31, 32. I will therefore tell him plainly and particularly, of whom the *Prophet* there speaks: and that is of such as were just as their own Sect is, viz. *Prophets* of the deceit of their own hearts, *Dream-tellers* only.

onely, and all such as spake not Gods Word faithfully: such verily shall not profit their people at all, neither in matters of Faith, nor honest manners. First, because of their surreptitious Sacriledge, *Stealing Gods Word*, (by speaking it without a call, and quite against the meaning) and stealing it *every one*, (for every one amongst them must be a Speaker) and stealing every one *from his neighbor*, or fellow. (For they take it up by tradition, and receive it by affectation one from another: but none of them will accept it from the true Preachers of the Word.) Secondly, because of their abusive usurpation of the Divine Spirit and Authority: in that they *use their tongues*, (in their affected and canting phrases) and they say, *He saith*, (as if the Spirit of God, and the spirit without the Word too, were the Author of all they say) And thus also *they smooth their tongues*, whereby to allure the simple. Thirdly, because of their fanatical enthusiasmes; prophesying false dreams, or *dreams of a lye*: (so far they are from so much as dreaming on the truth) and they *tell them* too (for they are big and burdened, till they have vented their notions, and that their motions be put in execution.) But worse then that, they not onely erre themselves, but cause Gods people to erre, by their *lies*, and by their *lightness*: (the one is in pretending to the Spirits own Light, Love, Power, Fear, Dread, &c. The other is Garbs or Guises; matters of no weight, moment, or true Religious concernment.) Fourthly, because of a voidness, as touching a proper vocation. Saith he, *I sent them not*, (and therefore no publick call) *nor commanded them*, (and therefore no particular call.) *I sent them not*, (and therefore no motion of the Spirit) *nor commanded them*, (and therefore no warrant from the Word.) And these verily are they, which shall not profit such a people, as will be following and flocking after them. Notwithstanding they dare charge and challenge us with it, who have the authority of preaching unto edification; wherein we dare commend our selves to every
mans

Letter.

Take heed, I beseech thee, that thou preach not at all in the nature which is *Cains*, as thou didst the last day in the afternoon.

Answer.

Thrice he hath a *Cain-like nature* by the end, but to no end or sence, unless it be that of Saint *Jude*, *Jude 11.* who speaks it indeed of *Sectaries*, and such as himself. Now their going in the way of *Cain*, I expound of his lean sacrifice, his spiritual erring, and his unnatural murder; and so commit it to all these kinde of men to make application, onely doing them; to wit, that *Cain* was the first *Quaker*, and that God would have his wickedness, and his punishment partly, made known to all the world by that *mark*.

Letter.

When thou hadst done preaching, (as thou calledst it) thou and the people, thy Brethren, (as thou calledst them) did consult to do me what their hearts could imagine in that *Cainish* nature; so have you made your selves manifest, like Priest like people.

Answer.

It is a garbe of speech these *Fanaticks* very fondly give themselves up to, to construe all relatives, offices, actions, and duties of others, for miscalled; or but vulgarly so called at best: and yet there are none of their own men, and things, that they know how to call aright. Be it known to this man, and to all the world, that (for me and my Brethren) my preaching was of the Religion, and Conscience, which this man wants: and our consulting, if it was of the Justice, that he deserved; yet it was of the charity, that he deserved not.

Letter.

Read and minde, I beseech you, Priest and people, for it is the Lords love that is reacht forth to you, in me poor despised one in the world, who know me not, but by my name
which

they know me by, which is, *Daniel Maddey*. The new name no man knows, but he that has it.

Answer.

He bids us read, but without a book; and tells us what is *reache*, but without any hand of his: neither is he *despised* by any of us, but by his errors onely. As for his name, (*Daniel Maddy, alias Muddy*, easily anagrammated; which omen God in mercy avert) by it he is onely known to few: yet he is known to us by more then his name; namely, by his error and folly; and I am sorry with all my heart, that I am forced to make it known unto the world. And as for the *new name* which no man knows, but he that hath it, he cannot possibly be so known to any: Nay I dare say, he knows it not himself. Nor whose it is; nor when to be given and received. I might argue his arrogating of such a thing, (now, and upon this occasion) to be little better then blasphemy: but I must now leave him to himself; and not onely so, but to Him also, to whom he stands or falls.

Now am I come (by Gods assistance) to the undertaking of my main Task; and that not onely against this man, but against all the rest of them: and not against them alone, but every Adversary, of any Sect or name whatsoever. And because all men have a Conscience, and most men (in such matters as these especially) use to pretend to conscience; like a case of conscience let us put it, and so discuss it.

The Case.

Whether the Holy Spirit of God, (for thing to be believed, or done, in matters of the Church, or Men) doth act, or move in any, (or at any time) without, besides, beyond, above, or against the perfect Scriptures, and written Word?

This Case is to be resolved absolutely in the Negative. For but to grant it in any part of the Affirmative, is, and hath

hath been the Fountain of all Heresies, and the Foundation of the greatest Mischiefs, that have been hatched, or practised in the Christian World. Yield but the Spirit to move without the Word, and what errors may not be invented? what evils may not be committed? and they not onely excused, but justified; becaule not possible to be examined. By this means the *Papists* have invented, and approved all their humane traditions: and so have the *Anabaptists* all their fanatick declinations. Ask the *Papists* how such and such their *agraphal* traditions were first brought into the Church? their answer is, such and such holy men, (in such and such ages of the world, and sons of the Church) were inspired by the *Holy Ghost*, (the Spirit without and besides the Word written) to deliver them to the Churches faith, and observation: and so not onely added them to, but equalled them to the Scriptures. Ask the *Anabaptists* of their *antigraphal* revelations, and their answer is the same: that is to say, of the *Spirit* moving, not onely besides the ordinary written Word, but above it? onely the difference betwixt their kinde of *Enthusiastes* and our Fanaticks, is this: the traditions of the one were superstitious, but the revelations of the other impious. Their *enthusiasmes* were pretended, and intended, to make the Doctrine and Service of the Church more then it was: but these of ours, to make them both less then indeed they ought to be. So the one for adding, the other for diminishing, both of them are lyable to the curse, *Revel. 22. 18, 19*. But I must remember, they are our own *Fanatick Quakers* I have here in hand.

First let us see what Heresies have been taught by the several kindes of this Sect; and then what abominations have been wrought amongst us, by them of this kinde in special: and all through this wicked principle, *Of the Spirits moving them besides, above, nay, and against the written Word*. Hence have risen up those many heads of the Monster, vomiting the deadly poison of Heresie and Blasphemy, against the
Holy

Holy Trinity, against the two *Testaments*, both the *Sacraments*, the *Sabbath*, or *Lords Day*, the *Decalogue*, the *Lords Prayer*, the *Apostles Creed*, the *Ministry* of the Gospel, and the whole *Church* of God: With the venomous stings in the tail of this Serpent too, about their own fineness, their superiority to duty, their extraordinary call, their new light, their power in spirit, their perfect liberty, their pure conscience, their spirited communion, their conventicular meetings, their clancular marriages, their parity of degrees, their community of goods, their freedome from the orders of the Church, and their independance upon the Laws of man. What else was it but the strong breath of this fanatick principle, this *enthusiastick Oracle*, that blew the Trumper to all our late Wars, and Troubles: to the defacing of our Church, the ruining of our State, the obstructing of our Laws, the depriving of our Liberties, the confounding of our Proprieties, the wasting of our Treasure, and the shedding of our Blood. For when it was objected as utterly contrary to the truth and Text of the written Word, which clearly forbade the taking of the *Sword*, the resistory of the *higher Powers*, &c. (I have reason to remember this, for I was one of the first that suffered for it.) All they now had to say for themselves, and their unwarrantable attempts, was, that the written word was *milk for Babes*, that were bound under childish elements and ordinances, and had onely the ordinary work to do. They were now *even of ripe age*, and to them belonged the *strong meats* of the *Spirits* own motions; by which they were strengthened and encouraged to rise up as one man, and to take Gods extraordinary Cause in hand. Yea, this *root of bitterness* springing up in all the Coasts, and spreading over all the corners of the Land, *troubling* us that were stronger, and whereby many that were weak, were *daily defiled*: it was (I say) this distemper'd and poisonous root, that wrought at last in a pestiferous operation, even to the *killing of the KING*. For when the Scriptures cryed plain and loud

Touch not mine Anointed, Plal. 105. 15. *Who can stretch forth his hand against the Lords Anointed, and be guiltless*, 1 Sam. 26. 9. Nay, and when City and Countrey, Beasts and Trees, and the very Stones eccho'd to them. Now there was no way for them, but they must seek the Lords minde immediately, (since his mediate will seemed to be against them) and it was presently answered to them by the Spirit (wot ye out of what Tripode? for the Ephod was laid aside) utterly another thing to the constant Oracles of God. That *the King must dye*: and (as the Fanatick Prognosticators had also divined with them; not from the written Book, but the unwritten spirit of the Stars) must dye inevitably by such a day.

Since such have been the ill consequences of the Affirmative, have we not reason to resolve it in the Negative? And yet we have not our reason onely, but our faith also to confirm the point; since our Saviour Christ himself has been pleased to determine the case past all dispute.

JOHN 16. 13, 14, 15.

Howbeit, when he the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come.

He shall glorifie me; for he shall receive of mine, and shall shew it unto you.

All things that the Father hath, are mine; therefore said I, that he shall take of mine, and shall shew it unto you.

The scope, genuine sense, and precise intent of Christ in these words, is to shew and prove, That the Spirit of God steth not, nor moveth in his Church or Children, but by, and according to the tenour of the Word and Gospel revealed. And I reckon the scope of the Holy Ghost, too much served from, in the objections, & cisa ions of These & other (ticks) to be now directly hinted. yea, and fully hit upon: (an apt rule to discern it) every clause here comes without constraint, as easily and directly subserving to

one and the same purpose. For certainly the Holy Ghost never intended, that any part or particle of his own expression, should stand out as vacant, to the just and adequate collection of his own minde and meaning. Let us see then how *Christ* brings in all to this argument, which he doth, arguing in this order.

First, from the *accession* of the Spirit: *When he the Spirit of truth is come.* And to the purpose particularly it is to be noted: First, the person, *Ἐκείνῳ τῷ πνεύματι* (emphatically, and eminently) *He the Spirit.* The Spirit is an infinite person, and not a created Gift onely; as even some of this *Seet* (with others of old) have impiously imagined and blasphemed. To make the Spirit to be no more in himself, but the gift in us, that were to have a Spirit without the Word indeed. And to make a *fanaticisme*, or fancy to be this gift, then verily doth such a Spirit not onely move besides the Word, but against it. But if we will acknowledge the Divine Person, (who is one and the same in the diversity of his gifts, 1 Cor. 12. 4.) he neither comes, nor gives; but as he hath, and is promised in his Word. Secondly, the *attribute*, *the Spirit of Truth.* Of *Christ*, the Truth, John 14. 6. Of the Word, the Truth, John 17. 17. by which the Sanctifier himself both comes, and works. What hath else soever, he remains in himself: this is all the truth he came to reveal to us; without this we could not know him to be the Spirit of truth, nor how to difference him from the Spirit of error, 1. Joh. 4. 6. this only mission is to be a Teacher, a Remembrancer a Testifyer, of *Christ*, and of what *Christ* himself taught: Joh. 14. 26. and 15. 26. And this in truth is the witness of God which he hath testified of his Son, 1. Joh. 5. 9, 10. without which, no man can have, *the witness in himself.* How vainly then and delusively doe they dream: that presume at, or pretend to an accession, or operation, without a testimony. Thirdly, The *Act*, in *Coming* (present, or future;) The Spirit comes not but as he is sent, he is not sent but by a promise;

promise; there is no promise made, but in the Word: without the Word therefore he is neither promised, nor sent, nor comes. We hear an Enthusiastick cry, he is come, he is come; away, away, say we, he will not come, he cannot come: for the means of his coming, the Word it self is a way. Fourthly, the opportunity, or time, *when he is come, or when he shall come.* For the Spirit is the same at all times: yet the time of his coming is either universal, as in the time of the Gospel: and think we he will come without the Gospel, even in the time of the Gospel? that came but extraordinarily, or else obscurely before it; and will come no more, after it is once gone. Or else it is particular; which though it be determinate to his good pleasure, (as a *free Spirit*) yet no man ever found it otherwise, then as designed by, and allowed with the Word. Now if these *Sectaries* be possessed with a leiger Spirit, or that lies by them, or that they can call to them at their own times, or that will move besides or against the Word: so; but the *free Spirit* which bloweth where it listeth, and knoweth the *acceptable time*, and how to take the *while of the day*; be sure, it will not do so.

Secondly, from the *Spirits direction*: *He will guide you into all truth.* Here have we to consider for our purpose, both the Person, and Power Guiding, and the manner and way of his guidance, and the term or mark to which he guides. First, the Person guiding; *He will, or he shall guide.* For the Spirit's guiding or leading is of a divine oeconomie or dispensation, as well as of a gracious propensity and condescension; acting freely from his authority and good pleasure: yet necessarily too, from his mission and designment. And this very designation, though it be absolutely of the divine consulting; yet it is designed by the means, and to the intent of the Word revealed. He hath ordained his Word to be the Light; we therefore must accept it as the rule of his guidance. How goes he fairly before us, leading us gently to follow after him (according to our *feet and capacity*)

but

but by his just precepts, and sweet promises there comprized: Who then are in *the dark*, but the men of the *new light*: that will be guided by the *Spirit*, besides both the light and rule of the *Spirit*. Are not these the *blinde guides*, blinde leaders of the *blinde*, till they both fall into the ditch? Secondly, his manner or way of guiding; intimated in the Original, (*ὁδονῆσαι*) which is in compleat signification, to *way-guide*, or lead in a way. And indeed the very guiding supposes a light, and a way, to guide in, and by. This way is (undoubtedly and undeniably) *Christ*, and the *Word of Christ*, *John 14.6.* *Acts 18.25,26.* His other way is unknown to us; neither is it any way appertaining to us. In this way alone we have his precedent, his precept, and his promise: what can there be then but *stumbling*, and *offending*, in all such as pretend, and contend for the *Spirits* guiding and leading; quite out of the *Spirits* path and way? Thirdly, the term or end, *into all truth*. That is, First, *All the truth that I have to say unto you*, vers. 12. All that *I have heard of my Father*, *John 15.15.* And we can interpret all that hearing, and saying, of no other, but of his will revealed in his Word. Where's their warrant then, to look for, or boast of any revelation of the *Spirit*, besides, or above what he hath there promised, or there been pleased to reveal. Secondly, all, that *ye cannot now bear*, vers. 12. Although they were not able to bear them, (neither in their memory, nor in their patience) yet, even at that instant, he had them ready to utter, had they been but ready to entertain, or sustain them: and therefore he reserved those very matters, for the *Spirits* further instruction and enablement. Now therefore we must not imagine, (as these men do) that the supplies, and supports of the *Spirit*, to the hearing and bearing of the Word, as it were remains and reserves, to be heard, or born without, or besides it. Now that the *Spirit* is come, all men are not at all times capable to receive his institution: It is a burden not always to be sustained by the best of men. The *Spirit* may
be

be pleased to illuminate several men, at several times, with several graces, and several measures; and yet he but one and *the same Spirit*; and the rule or means he hath set himself to work by, but one and the same. Thirdly, all truth necessary, for the glory of God, the edification of his Church, the salvation of the Elect, the government of the World, and the conformation of every man in his proper calling. Now the Scriptures contain the truth of all these; else were they worthily argued of insufficiency. More then this, we can neither need, nor ask, nor act, nor aime at: for whatsoever is above all this, as we have no obligation, so we can have no reward. But of all these, the *Sectaries* cannot indure, that this (*all truth*) should be confined (under any convenience whatsoever) to a mans proper calling. For they take every new motion to be a new vocation: nay, some of them are fanatically extravagant, that they will rather have the *Spirit* act out of his calling, then abide in their own. The reason is, because they will not understand, what it is for every man, *wherein he is called, therein to abide with God*, 1 Cor. 7. 24. But withall I wish they understood, (in spiritualls especially) that the *Spirit* never moves to another calling, but extraordinarily: and when the ordinarily called are either wanting to, or defective in their places. For why should the *Spirit* move such men to usurp others places? that hath supplied them already with others, much more sufficient then themselves.

Fourthly, from the *Spirits commission*, and that upon his designation, limited both negatively and positively. First, negatively, *for he shall not speak of himself*. Who? the *Spirit* not speak of himself? who should so speak but he? by whose authority all his are taught to speak upon all exigents; whether with their friends, or against their adversaries, *Matt. 10. 20. Act. 2. 4. and 6. 10.* These words are hard, both for their imposition and exposition. For their imposition first, in that *Christ* gives it in charge to the *Spirit*, not to speak of himself.

himself. But this is to be understood in respect of his mission: that being sent by the *Father*, and by the *Son*, (to reveal, inspire, guide, comfort his Church and Children) he should not now speak beyond his commission. Now for the exposition. First, *He shall not speak of himself*; that is, as a free Spirit absolutely, but as designed to his office: not any other, then all that truth into which he is to guide. And so much is observable from the inferential particle (*γὰρ*) *For he shall not*: why not speak of himself at large? because that's all that is designed him to speak. Whatsoever truth he hath in himself, yet if it be not for our guiding, that's nothing to us: and whatsoever guiding it be, yet if there be no truth, that's nothing to him. This kinde of people therefore must needs be here reprov'd; while they would have the *Spirit* guide them, where there is no truth; and speak that truth to them and by them, in which he is none of their guide. Thus they make him, not onely to speak of himself, but besides himself, and against himself. Secondly, *not speak of himself*; sc. as an infinite omniscient person; nor all that truth which he simply knows in himself: for so he *searcheth all things*; yea, the *deep things* of God; those eternal acts, and hidden decrees of the *Holy Trinity* within themselves, which are neither possible, nor lawful for us to search into. Nevertheless, though not all that himself knowes absolutely, and in himself; (for the *things of God knoweth no man, but the Spirit of God*) yet relatively, of all that is revealed in the two Testaments; sufficient to make us wise unto our own salvation. For so we have received the Spirit which is of God, that we might know the things that are freely given to us of God: whether our graces, our duties, or our hopes. Beware therefore, (O all ye *Fanatics*, whether in judgement or manners) how ye boast of what ye never received; or how usurpingly ye take upon you, what was never freely given you. For, know ye, as there is no knowing of the gift without the promise; so neither is there any knowledge of the promise,

promise, but in the Word written. Thirdly, not of himself, *sc.* solely, and exclusively to *God and Christ*. For as the *Holy Ghost* proceedeth not, but from the *Father*, and the *Son*: and as he is not sent, but from the *Father*, and the *Son*; so he speaketh not, but from the *Father*, and the *Son*. Yea, and as *Christ* himself spake *not of himself*, without *God* (*John* 7. 17.) so neither doth the *Spirit* here speak of himself, without *Christ*. *Christ* would have us discern of his not speaking of himself, by his *Doctrine*, and our own conformity thereunto: neither without that *Doctrine*, and that conformity, can there be any discerning of the *Spirits* not speaking of himself. If therefore ye would indeed be discerners of the *Spirit* speaking, look to his *Doctrine*; look to your own conformity, all ye doctrinal new Conformists. Fourthly, *Not speak of himself*; *sc.* immediately, and extraordinarily, but ordinarily, and mediately, by his Ministers, who are *the Ministers of the Spirit*. (*2 Cor.* 3. 6.) Of the *Spirit*, in the Word: because there can be *no ministration of the Spirit* without it. Ministers, not of the *Letter*, the Law onely, but of the *Spirit*, the Gospel also. Nay, not of the *Letter*, (whether of Law or Gospel) the bare sound, but of the *Spirit*, the full power. See how the *Spirit* spake not of himself, but by his Ministers, even in the extraordinary calls, and conversions of men, (*Act.* 8. 29. and 10. 19.) and must he now be driven to do otherwise in all such as are but ordinary? why tempt ye the *Spirit* of the Lord, (ye hypocrites!) to expect him, and exact him without means, where the means are already vouchsafed? Ye have *Moses and the Prophets*; why hear ye not them? If ye will not *hear us*, ye shall never discern betwixt the *Spirit of truth*, and the *spirit of error*. But how hard a thing is it, to dispossess these *Madmen* of their own frenzy? they will all be so taught of *God*, as that they will have no need that men should teach them. And we marvel not, that they will be taught by the *Spirit*, without his Ministers, in that they will be taught by the *Spirit*, without his Word.

Word. Fifthly, *Not of himself*: sc. in a dissimilitude and opposition to that lying spirit, which *speaketh of his own*, Joh. 8.44. The Devils own is his false nature and habit, together with the false intentions, and affections of them. And he speaketh of his own, when he speaketh either of his own authority, or to his own ends. And that's always a lye, and must needs be, because, as he *abode not in the truth* of his state: so there is *no truth* of the Word in him. All they therefore, that would make the Spirit so to speak of himself, as without, besides, or beyond the written Word; they not onely speak of their own, but even of his own, that was first said so to speak. Secondly, positively: *But whatsoever he shall hear, that shall he speak*. The first clause being indefinite, and the other determinate, tell us: the Spirit (in that divine consultation) was at his liberty to hear: but having heard, there was now a necessity laid upon him to speak. The like necessity he laid upon his Ministers. For they confess (*Act. 4. 20.*) *We cannot but speak the things that we have seen and heard*. Now if the Spirit hath agreed to take upon himself a necessity of delivering the Word, and hath imposed upon all his. How then dare these men usurp to themselves a liberty against the Spirit's own necessity: claiming that freedom of spirit to themselves, (the Spirit without, or besides the Word) which the Spirit will not allow himself: and presuming to hear that of him, which the Spirit himself never heard. We understand the Spirit's hearing and speaking, to be of whatsoever is divinely consulted by the Holy Trinity, and by them jointly decreed to be revealed to the Church. Whatsoever the Spirit himself accepted, as within the designation of his inspiring, and illuminating office: and whatsoever is expressly, and directly comprehended in the word of Hearing: and this is to usward the rule and measure of the other. For who (of men, or Angels, that desire to look into these things) can say, what is consulted, but by what is revealed? or what is revealed, that is not there contained?

And for his hearing, or speaking to us, it is just like that of *Christs*, (*John* 8. 26. and 15. 15.) either to reprove us, as his adversaries, in his reserved judgements, or to impart unto us the intireness of his promises, as his chosen friends. But as for his hearing and speaking to them of this *Seet*, since they will be above *servants*, and the commandment; and more then *friends* for the communication of his extraordinary secrets. They shall do themselves right; sincerely and severely to examine themselves, whether he may not have many things to say of *them*, (as touching their present condition) and to judge *them*, (as touching their future state) wherein he will speak what he hath heard, no otherwise then he useth to speak to the World.

Fourthly, from the *Spirits prediction*: *He will shew you things to come*. Whether prophecies of the Old Testament, not yet fulfilled, or future events of the New Testament, not yet predicted; viz. of those many things (*vers* 13.) which he had to say to his *Disciples*; but that (as then) they were not able to bear them, no nor able to hear them: and yet they were no other then he had, and had to say unto them: sc. as contained in his words, and concerning the future estate of his Church: which the *Spirit* afterwards delivered to Saint *John*, in his *Apocalypse*; such as the *Spirit* should hear: and (as the conjunctive particle (*K&*)) well noteth) should impart to him, (in that his *Revelation*) concerning the Churches. And indeed the Scriptures should be imperfect and defective, if that the future estate of the Church (as well for time, as for eternity) were not universally comprized in them, and generally intimated by them. The *Angel* that was to shew *John* of the things that were to come to pass, bore record also of the Word of God, (*Re*. 1. 1, 2.) and bade *John* write them, v. 19. Now if future contingents to the Church, be generally recorded there, then certainly the grace that is to come unto us (contained in the promises) must of necessity be there searched, if we will understand

derstand what the Spirit of Christ signifies thereby. This therefore is of necessity to be concluded hereupon; that if the extraordinary and universal revelations of the Spirit, were not to be without the compass, and contents of the written Word: how much less ought it to be otherwise, as touching his ordinary, and particular illuminations? Moreover, this is direct to be observed upon the place: It is said, *Things*, or *events* to come: but not principles, or doctrines to come. For they were either past, in the Law, or present, in the Gospel. And what more could remain us, then what the Law bids do, and live, and the Gospel bids believe? These silly Adversaries therefore (for all they are so Jesuitically heightened) say nothing: in striving to make this place an objection, which (in truth) turns to a confutation. For thus they argue: the Holy Ghost was to teach *things to come*, and therefore not contained in the Scriptures. And thus they are answered: those things were no other, then Christ himself had to say, and that the Spirit himself had heard: and when he spake them, bade write them: and therefore there contained.

Fifthly, from the Spirit's end, or intention: He shall glorify me. Christ made it an argument of his own not speaking of himself, in that he sought his Father's glory, John 7.17. 18. So doth he here make the like argument for the Spirit not speaking of himself; in as much as his aiming and acting was for Christ's glory. Now the Spirit's end (in his commission, and mission) being no other but to glorify Christ, and glorify him before us. That's no other way to be done to usward, but by testifying of him, and revealing him in us, according to the Gospel of his grace: because to us the wisdom, and revelation of the Spirit, is in the knowledge of him, or for the acknowledgement of him, Ephes. 1.17. And in like manner the Spirit glorifies Christ, in making us to glorify him, 1 Cor. 12.3. where the Spirit will not induce to speak to any, nor that any should pretend to speak by him,

or from him, that speaks any thing against *Christ's* honour and dignity: that speaketh any thing but for the same, so mutually zealous and severe are *Christ* and the Spirit, for one anothers glory, and against the *blasphemy* of one another, *Mat. 11. 31, 32.* And thus much we give them of this way to understand (who are carryed away unto the *Dumb Idols* of their own instincts, accents, tones, garbes, gestures, even as they are led,) That they cannot glorify *Christ* by the Spirit, unless they glorify the Word of the Lord, *Act. 13. 48.* And therefore they do but dishonour him, in crying, Is not this the *Christ*? Is not that the *Christ*? Lo, here is *Christ*, Lo there is *Christ*. As if they would have him any where, but in the Word: and have him any thing, but as the Scriptures testify of him. Either in the *Desert*, of their own separation, or in a Church without the Church: or else in the *secret Chambers* of their own fantastick imaginations, or factious Conventicles. Whereas *Christ* is to be found in the midst of the *Doctors*, and in the *Temple*, and in the midst of those that are gathered together in his Name, and Word.

6. From the Spirits *Communion*, or communication. Which *Communion* is two fold. 1. *Ad intra.* Of the Sacred Persons of the Deity within themselves. 2. *Ad extra.* Of the third Person with Gods Church, and Children. And both these, as well by way of accepting; He shall take of Mine: That is my Mission, my authority, my Word, my Gospel, my Covenant, my Promises, my Mediation, my Merits. He saith aptly of Mine, and not of me. Because he intends it not of his eternal proceeding, but of his temporall inspiring. As also by way of imparting: And shall shew it unto you. That is, both by publick predication, and by secret inspiration, for your understanding, faith, obedience, submission, hope, and reward. How irreligious then is every such *fanatick Euthiasme*? as does glory to hear that accepted from the Spirit, which the Spirit never received from *Christ*? And blasphemous too? which dares impose that

upon the Spirit, to own that as his: which, as none of his, *Christ* utterly disclaims. Whatsoever thing is true, good, holy, blessed, &c. (Yea whatsoever thing is lawfull, or expedient) the Father must first own it in the precept; The Son must own it in the promise: and so the *Holy Ghost* owns it in his motion, and inspiration. For after such an order *Christ* truly confirms, and concludes all. *All things that the Father hath are mine, &c.* Now, not meaning so much, what the Father hath, to enjoy, and use; as what he hath, to reveale and make known to his Church. All those things are *Christs*, not onely in a community, as God: but by a peculiar dispensation, as both God, and Man. Thus the Son hath with the Father: Thus the Spirit receives from the Sonne: and more then all this he shews not to his Church. Now then, what remains to this miserably seduced people (who pretend to the motions of the Spirit, without, and beyond the Word) but that they onely make a *show*, of what the Spirit indeed never *shewed* unto them?

Although this place of Scripture hath conspired to a syllable, for the full confirmation of the point; and perfect resolution of the case, notwithstanding there are many other parallel places; which even in speaking other things, speak not otherwise: because tending all to the same sense and scope, As *Joh. 14. 26.* and *15. 26.* *2 Cor. 11. 4.* *Gal. 1. 8.* *1 Joh. 4. 6.* And very many more to them; where the Spirit and the Word are joynd together, to note, That neither of these (as to us) do act one without another. (See *Nehem. 9. 30.* *Isai. 34. 16.* and *59. 21.* and *61. 1.* *Ezek. 2. 2.* & *32. 27.* *Zach. 7. 12.* *Luke 4. 18.* *Act. 4. 31.* & *11. 44.* and *18. 25.* *Rom. 8. 2.* and *15. 13.* *1 Cor. 2. 4, 10.* and *2 Cor. 3. 8.* and *4. 13.* *Gal. 3. 2, 5, 14.* *2 Cor. 11. 4.* *Ephes. 1. 13, 17.* & *3. 5.* and *6. 17.* *Phil. 1. 27.* *1 Thes. 1. 8.* and *5. 19, 20.* *2 Thes. 28.* *2 Tim. 1. 14.* *2 Pet. 1. 21.* *1 Joh. 4. 6.* Why should so many places speak of the things of the Spirit, and the things of the Word together? but that, one without another, there

there can be no true fruit or effect of either. Nay, one without another, we can apprehend neither of them as true and good in themselves. For the Word without the Spirit, is but a *dead Letter*. Ioh. 6. 63. 2 Cor. 3. 6. And so, the Spirit without the Word, is but a *lying Spirit*, Ioh. 8. 44. 1 Ioh. 4. 6. Neither is it but by the Word, that the Spirit either prophesies, *Isai. 43. 16.* or promises, *Isai. 59. 21.* or instructs, *Isai. 61. 1.* or reproves, *Nehem. 9. 30.* or comforts, *Iohn. 16. 26.* Neither were it hard to instance thus in all the motions and operations of the Spirit; in, and by the Word, and of the Word, by the Spirit. Only, for a further confirmation of the truth, and confutation to this *Sect*, in all that is founded upon this error; I shall labour more particularly in a collection of certain *Reasons*. Which (because they are many.) I shall rank them in their several respects. Some respecting the Spirit, some the Word, and some our selves.

1. Some respecting the Spirit; As,

1. The Spirit of Truth would thus difference himself to the Spirit of falshood. Who *abode not in the Truth* of his Creation; because there was *no Truth* (of the promise) in him? *Ioh. 8.* Who (as we read) never took the written Word into his mouth but once, *Matt. .* and than falsified it, not in the sense onely; but in the very syllables also. Nevertheless, for all there can be no agreement betwixt that darkness, and this light; and that he naturally flies from this *Sword* of the Spirit, as slaying him with the *breath* of it's mouth: yet can he often transform himself into an *Angel* of Light, and strain the Scriptures to a temptation; and speak the truth with an intent to deceive. Yet this he doth not so much immediately, as by being a *lying Spirit* in the *mouths* of his *Prophets*. For so he doth by these his *transformed*, and *transforming Ministers*. Who can smoothe their tongues, and say, *He saith*: and tell their dreames, and speak his Words of dust; the better to vend their *Chaff* together with the

the *Wheat*. Yet (if you mark them well) they tell their dreams, as if it were his Word: and speak his Word, as if it were but one of their dreams. Nevertheless, they can make a shift, to make up a patchery of Scripture Phrase (as all Hereticks use to do) that, by a sound of them, quite contrary to their sense, they might the rather beguile, and allure *unlearned*, and *unstable* Souls. For, were it not for such canting, and colouring; their dreams and delusions are such, as would be derided, and abhorred by all that hear them.

2. The *Spirit* moved not so much as in the Creation, but by the Word, such as it then was, *Genes. I. 2, 3.* Neither doth he move or act in our sanctification, but by the Word, such as it now is. *Sanctify them through thy Word, thy Word is truth. Ioh. 17. 17. God hath from the beginning chosen you unto salvation, through the sanctification of the Spirit, and belief of the Truth; whereunto he hath called you by our Gospel. 2 Thel. 2. 13, 14.* Now certainly, if the Spirit wrought not to the making of these mad Creatures, without the Word: he will not once move to make them Saints without it. What ever they presume of themselves; they must go onely for Saints by Tradition; since they will not search, to find it upon Record.

3. The Spirit is called, *the Spirit of promise*, *Luke 24. 49. Act. 1. 4.* And without a promise, he sheds not himself abroad into the hearts of any, *Act. 2. 33.* Now, no promise, (either of him, or by him) is made; nor to be found, nor heard, nor believed, nor effectually applyed: but in, and according to the written Word. *Ephes 1. 13.* O full of all delusion, and delusive presumption! How promise you your selves this Spirit; where he never promised himself? How do ye assure your selves of this *Seal*; that set it not to his Testament, his Covenant? Woe, and alas! all will be but a spilling of the Spirit: if ye snatch at him after such away, as he hath not been pleale to shed himself abroad. Suffer a word of exhortation, for your better edifying. This do, hear the Word

of truth, and believe it, and trust in Christ, so as set forth in it : and after that (doubtless) ye may indeed be sealed with the Holy Spirit of promise.

4. The Spirit acted not upon, or in Christ, nor Christ by the Spirit : but both of them, with, and for the written Word. *Matt. 20. 22. Isai. 61. 1. Luke 4. 18.* How much less then will either of them work otherwise, in any other ? It would be well considered by all such as pretend either to Christ, or the Spirit. Will either, or both of these, go another way to work with them, then they are agreed to work one with another, for their sakes ? All that they did, was to fulfill the Word of prophecy, and promise. Whose doing then must that be, that would disannul it ? Undoubtedly, if they were pleased to design it, as their rule to operate by : we must of necessity accept it, as our rule for all their operations.

5. If the Spirit should suggest one thing, and the Word deliver another : Then should the Spirit be argued for a Spirit of contradiction ; and (worse then Satan) divided against himself. Then should the Word of his precepts be yea, and nay : and the Word of his promises not be yea, and Amen. So should we neither be established, nor anointed, nor sealed, nor receive any earnest of the Spirit. For what can be infallible, if it be left to an uncertain Law : both for our faith, and obedience ? Then should the two wills of God (secret and revealed) each fight and war with other. Yea the very revealed will should be contrary to at self, and imply a contradiction ; and so one part, or other of it, be evinced of falsehood, which God forbid. And God forbid that *Sectaries*, and *Schismatics* should be suffered to set up Spirit against Spirit, and Christ against Christ : and Word against Word : and Church against Church : and Altar against Altar : and Saint against Saint : as indeed they do.

Secondly, Some in respect of the Word. As,

1. It is the moving of the Spirit together with the Word; that differences the Word of God from all other: Not only the merely humane (1. Cor. 2. 4.) which is in bare natural reasonings; and flourishes of art, but even the diabolical also which is subtile sophistries, and *fanatical Enthusiasmes* in none else, but in those two together, is the *demonstration* of the Spirit and Power. The word hath its power from the Spirit and the Spirit of Truth hath its demonstration from the Word. So that, let such men talke of what Power they will within themselves: yet without the Word, they shall never be able to demonstrate it to any other. If the Word comes without the *Holy Ghost*, it comes without its Power and efficacy: and so, if the *Holy Ghost* comes without the Word, it comes without its Oeconomic and Testimony. And thus either of them alone, gives us little *assurance*, which is much, when they come one in another, or both together, 1 *Thes.* 1. 5. Nay, if these twain should not come united one in another, one with another; they themselves should now be one, and another. That is not onely contrary one to another: but altered each of them from its self. For another Gospel argues another Spirit: and another Spirit, another Gospel, 2 *Cor.* 11. 4. now if an *Angel* from Heaven should bring us another Gospel, we are to curse him to Hell *Gal.* 1. 8. how much more the Devil of Hell; if he should bring us another Spirit: Harken *Quakers* quake and tremble for fear of the curse, who pretend to the Spirit without the word. And let the Hypocrites of *Sion* be affraid too, that pretend to the Word without the Spirit. For both of them cover with a *covering*, but neither, of his Spirit: because both of them take *counsel*, but neither, of the Lord, by means of his Word.

Secondly, From the joynt act and use of the Spirit and the Word; they two have inseparably, their mutual denominations, and reciprocal predication. As first of all, the Spirit

is called the *Spirit of Faith*, 1 Cor. 4. 13. the *Spirit of his mouth*. 2. Thes. 2. 8. the *Spirit of promise*, Eph. 1. 3. the *Spirit of Revelation*, verse 17. And so again, the Word is called the *Law of the Spirit*, Rom. 8. 2. The *ministration of the Spirit*, 2 Cor. 3. 8. The *sword of the Spirit*, Eph. 6. 17. now, rec^d precal predications are alwayes a note of a most strict and inseparable union. How dare these *Separatists* then separate these whom God hath joyned together? now making the Word not to be the Word of the Spirit: and now the Spirit not to be the Spirit of the Word. These are they, who both separate the Spirit from the Word, and themselves from the Church, and are withall suspiciously sensual; but palpably *having not the Spirit* Jude 11.

3. Both the Spirit, and the Word, are Prophesied and promised to continue together in the Church of God, from generation to generation, Isa. 59. 21. The words (as they are there to be read) are full and plain. A promise made by God to *Christ*, That neither his Spirit nor his Word, shall depart from his *seed*, and his *seeds seed* forever. Had the promise been but made unto the Church; yet even thats enough for the immutable certainty and perpetuity hereof. The Papists would hence gather that their Church cannot erre. But the *Fanatics* may rather hence gather their error; Both in preiudging the time, and generation of the present Church to have the Word, without the Spirit; and likewise their time and their generation to have the Spirit without the Word; and external ordinances, where it is clear to be collected from the place, That the Spirit, and the Word, where they abide, they abide together: and therefore if they depart, they depart together.

4. There can be no preaching of, or by the Spirit but by preaching of the Word. In which act, or office, the truly ordained ministers, are the proper instruments, and aptest means, 2 Cor. 3. 6. *Able ministers of the Spirit*, such as these *Sectaries* cannot be. For they must needs speak the Word

Word without the Spirit; that speak so of the Spirit, without the Word. But what ever the new *Speakers* be: This we know, holy men of old have spoken as they were moved by the *Holy Ghost*. And the Word of the Lord was sent by his Spirit; and brought by the hands of his Prophets, *Nehem. 9.20. Zach. 7.12.* Mark there, *the Spirit in the Bands of thy Prophets*, noting their office and ministration. And this is to testifie against these that call themselves *Speakers*; upon whom never hands were laid: and will be taking both Word and Spirit into their hands, yet know not how to handle either of them aright.

5. As it is the Word that brings the Spirit to us: so it is the Spirit that keeps the Word in us, or, we receive the Spirit by the means of the Word: (*Gal. 3.25.*) and preserve the Word by the Power of the Spirit, *2 Tim. 1.13.14.* *The form of sound Words — that good thing — keep by the Holy Ghost.* These *fanatical Schismatics* talke so against forms, as if the whole Word were no other but a form in their estimation. Nay, and such a formality, as if it were opposite to the Spirit's freedom. Understand they not, that there are forms of sound Words, in Faith and Love which is in Christ Jesus: and that they are good (specially and eminently) good things: such as are committed to us by Christ and his Apostles; such as are kept to us by the Holy Ghost, so long as he dwells in us: And which we our selves must labor to bear and hold fast by his power and means. This we understand, that all *Fanatick Enthusiasmes*, and delusive dream tellings, are but forms of unsound words: and such as we can neither keep by the Spirit, nor keep the Spirit by.

6. The Scriptures were imperfect (as the Papists contend) and not sufficient to a Christian mans vocation, sanctification, justification, or salvation: if so be the Spirit should work (in these things) without them, or otherwise then by them. And if these Sectaries will also contend to have it so (for they are but over easily addicted to many

Popish opinions) then it follows worse, than with the other. Because we must now have not onely unwritten traditions, to be added to the Word : but unheard of, and undreamt of traditions, to be added to the Spirit. For this kind of people are not without their superstitions, nor without their will-worships, in as much as they will have the Spirit without the Word. And thus have they their wallets of traditions also : And they fraught and farct with the fragments of their inspired faith, suggested notions, excited motions ; extravagant manners ; with a number of exotick tones and garbs. All which they are very apishly and inconsutilely sowing in with the sacred Scriptures : as badges of more spiritual instincts, and accents ; then have been here either experienced or discovered. But what ever the opinion or profession of either of them be tossed to and fro with every wind of doctrine, or delusion, This is ours to cast anchor (not upon their sands, but upon this Rock that the holy Scriptures or written Word of God, are a perfect and adequate rule (delivered us by the Spirit of truth) both for the full confirming of our faith ; and conforming of our lives, 2 *Tim.* 3. 16, 17. And believing this, we believe that we are not bound to believe any thing else, as absolutely necessary to his own great ends ; his glory, and our salvation.

3. *Some in respect of us ; whether we be the professors of this Truth : or the adversaries to it. First as for the professors ; we all know as we are taught.*

1. That without the Scriptures, or written Word we have no rule, or means left us, whereby to try the Spirits ; whether they are of God or not, 1 *John* 4. 1. Neither are we otherwise able to discern berwixt the *Spirit of Truth* ; and the *Spirit of Error*, verſe 6. &c. *John* forbids us to believe every spirit for that were not onely light, and foolish, but dangerous and pernicious. Because there are not onely vain Spirits of Men, but false Spirits of Devils ; and they also speaking by the mouths of men. And therefore he bids us *try the spirits*, which how heard a command were it ? if

there were no means left us. And (except the written Word) by what means may that be done? By sense? that's but evil and senseless; and besides that, Spirits are not subject to it: neither for their substance and natures; nor yet for their intentions, and affections. By reason? that's depraved, either to fallacy, or else to infirmity. By experience? that's but a foolish master, and can onely learn us when it is too late. By consciences even that also is mistaken, and weak, and obnoxious to error. Neither indeed is it a competent judge or witness, if it be simply left alone to it self; and have no other that knows together with it, and better then it. By faith? even that also may be a credulity, or presumption. And we are here forbidden to believe every Spirit, shall we try others Spirits by our own, or our own by others? They are equally unknown: and either we may deceive one another; or be deceived one by another. To try the Spirits of Men, by those of Devils we ought not: and by those of Angels we cannot. Therefore theres no way remaining, but to try our spirits by the Spirit of God. Nor is there any way for that, besides (his own rule and our measure) the written Word of God. Hereby know we the Spirit of Truth, and the Spirit of Error; saith S. John 1 John 4.6. whereby? He that heareth us, he that heareth us not, saith the Apostle. That is by receiving, or rejecting the Apostolical doctrine; which is the Word, and the Word preached by his true called ministers. Come hether all ye Quakers! lay your Spirits to this touch-stone; if they truly abide this touch, we will unite with you in one Spirit, and have communion with you in one Word of God. But if you will still separate your selves; by his we know, you are not spiritual, but sensual; and so having not the Spirit. But come; let us compare spirituell with spirituell; both Men, and Things, For the Spirits of the Prophets are subject to the Prophets. And if any man of you thinke himselfe to be a Prophet, or spirituell, let him acknowledge that the things that we

write unto you are the *Commandments of the Lord*.

Secondly, That the Spirit makes not so much as his entrance into us, but by the meanes of his Word. *The Spirit entred into me* (sayes the prophet, Ezek. 2. 2.) *when he spake unto me*. Where he speaks, and enters not; he doth but convince: where he enters, and speaks not, he doth but move for others sakes, and to other ends, but both entring, and spaking; he both converts, and instructs, confermes, and directs. *Act. 10. 44. While Peter yet spake these words, the Holy Ghost fell on all them that heard the word.* Lo! the word, the Preaching, and the while of Preaching and hearing: these are the power, the meanes, and the opportunity of the Spirits elapses. *This only would I know of you* (say'd S. Paul to the Galatians Gal. 3. 2.) *received ye the Spirit by the workes of the Law? or by the hearing of faith?* Demanding after that manner, not to be instructed by them but to convince them: That their reception of the Spirit (whether extraordinary, or ordinary) though it was not by the virtue of the legal; yet it was by that of the Evangelical covenant: And this also is for some conviction to them of this party. Who measure their Spirit by some operative fact rather then by the covenanted promise, whereby their Spirit (at best) seemes to me to be a thing rather legal, then Evangelical. And to be a thing pretended to be received by some kinde of suggesting; then by the right way of hearing.

Thirdly, The Spirit never manifests it self to be in us, in any competent, much lesse in any eminent measure, unless it be by our praying, preaching, hearing, and professing the Word. And that according to that confidence, liberty, evidence; yea that universality, openness, ingenuosness, courage and publick celebrity, as indeed becomes the same. Thus (*Acts 4. 31.*) while the Church prayed for boldness to speak the Word; the Spirit gave the signal token of his replenishing presence by *shakeing of the place* where they assembled together. But let not our *Speakers* or *Quakers* lay hold of this

this as a signal token of the Spirits presence to themselves; For first this was a shaking upon publick prayer and devotion; but not a quakeing upon a private revelation, or dream. Again, This was a shakeing of the *place* but no quakeing of the persons. And do they make that such an accent and affection of the Spirit, which things inanimate and senseless were capable of? And again this shakeing was to innuate a terrour to their adversaries; not (like their quakeing) to operate a distraction in themselves. And yet again, all this shakeing of the Spirit made them but the *bolder* in, and for the *Word*: and therefore unlike to that of these Quakers, who thus make themselves the bolder without, above, and against it. This name of *Quakers* was very foolishly chosen to themselves by these folks. In as much as the Scriptures spake of such a thing either as some curse, and judgement; or some natural passion of bodies, and brutes rather then of Souls and Spirits, or as some inordinate and servile affection; or as some guilty apprehension and conviction: or where it signifies any true fear and reverence (before God, or Man) it may there be evinced to be utterly another thing to this of others.

Fourthly, It is one of the chiefest causes, and 'greatest ends of *Gods putting his Spirit* into us men; for our observation of, and obedience to his Word, *Ezek. 36. 27. Jer. 31. 33. Heb. 8. 10.* this end of placing the Spirits in our hearts, is for our instruction, care, preaching, and proficiency: so to make us *know*, and *keep*, and *do*, and *walk*. Now, what can we know, if it be not revealed in the word? what can we keep, if that good thing be not committed to us? what can we do, if we have there neither command, nor example? How shall we walk on if we be out of that good old way? And therefore theres no talking (as these vainly do) of the Spirit written in their hearts; without the Spirit written in the Word.

Fifthly, If the Spirit move not extraordinarily in men, but

but by and for the Word: much less will he so do in an ordinary way, *Rev. 1.9, 10. For the Word of God, and for the testimony of Jesus, I was in the Spirit on the Lords day.* For the Word of God his holy Law; and for the testimony of Jesus, his mysterious Gospel: for both these he both suffered and acted. And to this he was in the Spirit, The Spirit in a man is to illuminate to his ordinary work: but a man in the Spirit is *extatick*; and his senses abalinned, that he may the better be taken up in some extraordinary action. Oh that these men did but understand what belongs to those *extatick motions*, and *raptures* of the Spirit they so fain would pretend unto. (For they would all be men in the Spirit; though the Spirit be not in the men) of both I shall truly inform them from this place, neither is the Spirit in a man, nor a man in the Spirit; but according to the divine Word and ordinances. For of Saint *Johns* being so; as the Word was the intent: so the ordinance (*the Lords day*) was the opportunity. Now how can these men possibly be in the Spirit? that neither will propose the Word to themselves, nor so much as observe the *Lords day*. For these men will have theirs, not onely to be an every dayes Spirit, but to teach them to make no difference of dayes, no the *Lords day* it self not excepted. Their Spirit is no Spirit of the *Sabbath* who (as they say) know no Sabbath, but the *Sabbath of the Spirit*.

Sixthly, Even the particular, and several gifts of the Spirit, are given to us men; no otherwise then under the notion of the Word. For to one is given by the Spirit the Word of wisdom, to another the Word of knowledge, by the same Spirit, *1 Cor. 12.8.* why the gift called the Word? but because the gift is given but by the Word. Whether it be the Word of wisdom, in speculatives or matters of faith: or the Word of knowledge, in practicals or matters of life. Yet these vain men will be wise and knowing; though their gift be any thing else but the Word.

Seventhly,

Seventhly, As the Spirit moves not but by the Word: so Godly and conscientious men cannot persuade themselves, that they move by the Spirit, but accordingly as they move by the Word, *there by know ye the Spirit of God*, (1 John 4. 2.) by what but by the confession of Christ. Christ himself professeth the Spirit to be upon him, because he had anointed him to preach the Gospel, *Luke 4. 18.* Apollos was mighty in the Scriptures, and so was fervent in the Spirit (*Act. 18. 24. 25.*) neither could he have been sensible of that heat (nor others deserved it) but by that light. Saint Paul persuading himself of the Spirit (*1 Cor. 7. 40.*) even in a civil matter, or thing of indifference; though he had no express Commandment for it: yet he was confident he had obtained mercy to be found faithful, in the office of his Apostleship; and so to give his judgement and counsel in nothing, but what was consonant and convenient to the Word of God. And therefore he that rejected, or despised it, should despise not man, but God, who had also given him of his Holy Spirit. Now I wonder, not only of what Spirit, but of what persuasion this people are, who are so confident of the Spirit without the Word, and that not in counsels only, but even in precepts also. We might peradventure allow them something there: if they did not here allow themselves so much. But if they will not hold to the Word written, for all the necessary matters of Christian Religion: we cannot think, they can have the Spirit in any indifferent matters of a civil conversation.

Lastly, As for the Adversaries of this truth; The reasons against them will appear in answering their Objections which are urged after this manner.

1. *Obj.* The Spirit himself taught, and acted in holy men, from the beginning of the world; and long before the Scriptures were written, *Sol.* The Enthusiasts borrow this Objection from the Papists (who even by their Battledore instruction) appear to be the chiefest Doctors amongst them)

And they both may be thus answered at once. What then? Because he did do so before, does that argue he will do so afterwards? This were as much as to say, that the Spirit moved, in the beginning upon the *dark-deep*, before the light was created: and therefore he will now also move in darkness or without the light, whatsoever the Spirit might then please to do, by his own immediate supply: yet now having the means, it is good for us not to be wise above what is written. Such an Oeconomic of his institution (by *dreams, visions, sudden illapses, and the like*) was before the Law. But after the Law was written in *Tables*; such symbols and images of his presence and perception, needed not so much (and so ceased by degrees,) because there was now a visible and perpetual rule of his will, and truth, standing to his Church. The Church was but obscure during those his immediate exhibitions: but as it grew more conspicuous, they grew more rare: In as much as all such his extraordinary vouchsafements were but to supply the defect of ordinary means. And therefore it still pleased him, that all his former should but prepare for, and conclude in his last Oeconomic, or dispensation, *Heb. 1. 1. 2.* After his last Word, Will, and Testament, we are now to look for no other; nor for him after any other way. But we are to accept it as an immutable *Canon* for the examining of all faith, and regulating of all actions. And as written, for the more universal harmony in it self, and propagation also among all nations: as likewise for the ministerial predication; and more particular use, and benefit to all persons, at all times, and in all places. So then, the Word at first was *Agraphal* or unwritten: And he then saw it not necessary to be written; & therefore moved without it. But after he himself moved to the *Prophecy of Scripture*, *2 Pet. 1. 21.* now it was necessary, and so necessary, that he would see no necessity of his moving otherwise, then by it. Moreover, let either of these sorts of men look unto all the motions of the Spirit, even

even before the Word was written: yet shall they finde them no otherwise, then according to the tenour of what was written afterwards. Now if these motions of the Spirit may be measured by the Word, that were before it: what ought those to be, that were after it.

2. *Obj.* Gods Spirit moves without the Word in Infants, and in vertuous Heathens. *Sol.* Infants are capable not only of the motions, but of the ornaments of the Spirit, (*Luk. 1. 41. 8.*) though in an extraordinary way, yea, and of the Word likewise, *Mat. 21. 15, 16.* Thus have they their singular exaltations on both parts, their *leapings* in the *womb* for joy, and their *Hosanna's*. But ordinarily; Theirs is the *promise* they are within the *Covenant*, they are of a *Holy seed*, to such *belongeth* the *Kingdom* of Heaven, they are *separated* from the *womb*, they are *called* by his *grace*, yea they are said to *believe* in *Christ*. But now, all the difficulty is to say, how they have the habitual grace, without the actual; how the seeds without the fruits: how the internal motions without the external demonstrations. Only this we can say; though the Spirit works not in them by the means and helps of the Word: yet he works by the power and vertue of it: and according to the truth and doctrine of it, But if it were simply granted, as to infants; what argues that to men of ripe age? Neither if it were yielded as concerning the vertuous Heathens, and Morallists of more eminency; would it availe any such, as are in a Christian way. We know the Spirit hath his natural motions, his artificial, his moral, his civil, and his spiritual, and of them we now speak. And if the Spirit works in any of the Gentiles after this last way, he works not without the Word: because his working is no other, then according to the promise of the *Gentiles call*. And if the Spirit hath les himself any other way with them, he voids his own promises of their vocation. Though we are loath to believe too little concerning the excellently vertuous Heathens: yet we dare not believe too much. It

is not for us to dispute what the Spirit may do of his absolute power, occult wisdom, and abounding mercy, we Christians are to inquire no further then after his will revealed in his Word. And it were too fanatick for us to believe That every man may be saved by his own religion, sect, Spirit, light: our *Fanatics* indeed are won to this already. They will have every man to be saved by his own light. And it is to be feared they will be at the other ere long. That every man shall be saved by his own religion at last.

3. *Obj.* Gods Spirit may sometimes command and move contrary to the written Word, even in the very morality of it. As in case of the *Israelites* to borrow the *Egyptians Jewels*, For he both commanded the one to offer, and disposed the other to give. *See* And even in that, there was nothing directly contrary to the ordinary course of the moral Law. We must understand, that this very thing was first foretold, *Exod.* 3. 21, 22. then enjoined, *Chap.* 11. 2, 3. And lastly occasioned, *Chap.* 12. 35, 36. so much warrant they had for it, ere they ventred upon it. As a thing somewhat extraordinary, in bearing some resemblance of a countermand to the common Law. Notwithstanding it was but a resemblance; and that, not as to the substance, but some circumstances onely. For God that gave the general Commandment, may justly dispense with it as in some particulars, especially in such things as are not simply evil in their own nature, but evil only because forbidden. And for his just dispensation in such things: God is Lord of the whole Earth absolutely; and sees what is fittest for every one of the sons of men to possess. Neither doth he injury to any, even in translateing the estates of Princes, much less of private men, one to another: withal the *Israelites* had long been oppressed with the service and slavery of the *Egyptians*: and what if God would thus dispense unto them their wages, and rewards? Besides, the *Egyptians* had enjoyed many blessings from God by reason of the *Israelites*: & God would

would they should thus carry some of them away with them, so that in all this, theres no alteration of the immutable moral Law: but a present equity for the punishment of the others iniquity. Nevertheless, so for any to presume upon the Spirit in the like; without such a special dispensation, and commission: were to make him move contradictory to the moral Law indeed. And therefore this singular example makes nothing for the false opinions of these *Anabaptistical Fanatics*, As, that there ought to be, a free and full community of goods among all godly men. That the wicked are but stewards to the godly: for which they have a power by the Spirit, to call them to account, That it is lawful for them to deprive the men of the world of their goods and possessions; and it be but to make a better use of them: and to prevent or lessen their guilt, and damnation for the abuse. Moreover, here they instance again, in the Spirits moving, and stirring up *Phinees*, to the killing of *Zimri*, and *Cosbi*. Numb. 25. 6, 7, 8. of *Phinees* being moved by the Spirit to do the fact, there is no doubt. God approves of the deed done (verse 11.) & he is commended for it to posterity, *Psal.* 101. 30. the fact was very commendable in him. yet is it hardly imitable to others. For it was an *Heroick* motion, a singular zeal, an extraordinary instinct, and therefore not safely to be drawn down, to a common consequence, and ordinary example. Howbeit, somewhat is hence seemblably to be observed; although not precisely and exactly imitated. God had given expresse command for the executing of all such kind offenders (verse 4.) *Moses* also had given commission to Judges, to see execution done (verse 5.) of which number, it is not to be doubted but *Phinees*, was one. So then, he did it not out of a private spirit, but by a publick authority, and power. And so farre it is exemplary, and no contradiction at all to the written Law. But why these instances from them of this sect? but that they have still a mind, the Spirit should be moveing and warranting

warranting them, to be meddling with mens estates, and lives; although quite contrary to the written Word. And indeed, besides their bloudshed (of *Citty conspiracies*, and *Countray rebellions*) they have (of *boyes* from the school, and *clowns* from the plow-taile, and other servile occupations and conditions) got into great estates (Ecclesiastical and Civil.) And are so forgetful of an *Act of Oblivion*; that there wants onely an *Act of Reviver*: it not to pare them of their means, yet to curb them of their power.

4. *Obj.* The written Word is but a weak, nay, but a dead letter. Keeping a man still under *baggarly elements*, rudiments, ordinances. And utterly opposite to the Quakeing Spirit.

Sol. The letter (as it is distinguished to the Spirit, (*2 Cor. 3. 6.*) is not the characteristical, or elementary; but (in truth) such a beggerly element of sense, and signification, as that nature, sense, or reason, it self may reach without the high apprehension, and pure application of Faith which is the Spirit. (But what shall we call that of theirs, which reaches not so much as to reason, or sense?) In like manner, the Spirit here opposed to the letter, is not the Spirit in his infinite person; nor in his created gifts: but in his revealed will, truth, mystery, efficacy. And let them know the opposition betwixt the letter and the Spirit, is another to that betwixt the flesh, and the Spirit, differing, as error, and defect in judgement doth from exorbitancy, and inordinateness of manners. The flesh and the Spirit are utterly contrary, and irreconcilable: but the letter and the Spirit may be composed: and that become subordinate to this. And so the letter may be made, as it were the body of the Spirit: and the Spirit the soul of the letter. The Law is but letter without the gospel: yea and a killing letter as to any act of justification. The Word is but letter, without the Spirit: and so the Spirit is but letter, without the Word. In a Word, the whole Scriptures, and any part of them, are but dead letter, yea and deadly, in the mouths of *Hereticks*, and *Schismaticks*, such as these *Fanaticks* are.

5. Obj. All such as are led by the Spirit, are not under the Law.

Sol. They are the Apostles words indeed, Gal. 3. 18. yet urged against the Apostles mind. For he means the Ceremonial Law, not the moral. For he sayes not they are without the Law, a rule of obedience: but not under the Law, a note of servitude. And for the severity of the very moral Law; if the Spirit will please to ease us (by his leading) of the yoke and burden thereof: will they therefore presume to cast it off, in the obligation, and direction? especially, whereas the Spirit intends it there onely as to the coercion. Because, where he leads, he will be followed freely, and by accents of love: and not forceably, or by instincts of fear. But to urge it as they do; what else is it? but under a pretence of being called to the liberty of the Spirit; to use that liberty as an occasion to the flesh. Grant that all such as are truly led by the Spirit are not under the Law in the rigour of it: yet this is enough to keep them in the Word of Faith and obedience, that they are under grace.

6. Obj. The Saints are Christs Epistle written with the Spirit of the living God: and not the things written with pen & ink.

Sol. Such Saints as the Apostle speaks of, (2 Cor. 3. 3.) were Christs Epistle indeed. But then they were the Apostles Epistle also. And it was his commendatory Epistle they were: the work (in their institution and conversion) commending the workman. And for any thing that was to be read in themselves; it was no other, than was manifestly declared, by the Word; and ministered by the preaching of it. So that there is nothing to be read by any; nothing (I say) of the Spirit, in such a kind of Epistle, which is not of the Word: and may not at once be written in tables of stone, and in the fleshy tables of the heart also. It is but the same Word of God; whether it be outwardly enuntiative, or inwardly impressive. The one is given by inspiration, as well as the other, 2 Tim. 3. 16. and as the internal Word is principal, for particular operation: so is the external

ternall Word for uniuersall regulation. How shall we examine and try what is written in the heart; but by what is written with ink? Both therefore are to be conioyned, and compared: especially for the avoyding of the diabolical delusions of *fanaticall enthusiasmes*.

7. *Ob.* God has promised, that his Spirit shall put his Lawes into his servants minds, and writ them in their hearts; so as to prevent, and make uselesse to them all externall teaching, by externall ordinances, and meanes.

Sol. This is perversly collected from the prophet *Jeremie* (*Jer.* 31. 33. 34.) cited also by the *Apostle* to the *Hebrewes*, *Heb.* 8. 10. 11. The words (in both places) are intended in a differential comparison betwixt the Law, and the Gospel. To argue the weakness and defect of the old: and the prerogative, and power of the new covenant. But many have been much scrupled, and many more have not a little deceived themselves, as touching the complement or fulfilling of this Evangelical promise. Some have referred the complation hercof to eternity, and the Kingdom of glory (when knowledge shall be perfect, and from God immediately) because they could hitherto observe no time of the New Testament, wherein Christians (small and great, young or old) were so absolutely knowing in matters of God, and religion; as that they needed not. Yea as that they enjoyed not the spiritual instruction of one another: and especially from and by the means of the Gospel ministers. And if any man shall dream of any such complation on the men now a dayes, even that dream argues a defect of knowledge; and so of itself contradicts the complation of it. Neither can he give any reason, why it should be fulfilled now, and after such a fashion; as it was never in the most pure and primitive times. Some therefore have determined it to that time of the *Apostles*, *Act.* 2. 4. rather to that time of *Christ*, *John.* 6. 45. (because the Spirit was never so manifested, nor manifesting himself before, or since some notwithstanding (like these men)

men) have arrogated it to their own time, and themselves. And that too for a rejection of the Word, and Ministry, and Ordinances, and Duty, or Service it self, as needless and useless. To all such I say; the *Holy Ghost* intended this prophecy to be fulfilled, in the perfection, not in the Evacuation of his Evangelical Ordinances. I say again, This prophecy was compleated from the beginning of the Gospel. Again I say; This is not a prophecy only, as to have its complement in any one age; but is a promise also, and in a perpetual completion, so long as the Gospel lasts. And therefore if any will presume this to be fulfilled in themselves, and their times; let them take heed that they frustrate it not, in their own presumption of the fulfilling. But let them examine themselves: whether God hath put his Laws (moral and spiritual) into their minds; and written on their hearts according as they are written in his book? or else this promise may be fulfilled in their time; but not in themselves. Yea let them unfaignedly consider whether they make it not utterly void to themselves, through their ignorance, affectation, singularity, hypocrisy, contempt of ordinances, neglect of duty; with sundry other, the effects of their fanaticismes. But however the complation shall be, this interpretation is good against the Objecters. *I will put my Lawes &c.* note, they are no other but his Lawes. Neither had they come into their *mind* (or understanding) nor had bin written in the *hearts* (or affections) had they not also bin first written in his own booke. Nay, and what through corruption, or mortallity, would not have stay'd long there. But being so seated, *They shall teach no more* (as under the Law, by types figures, &c.) much less by traditions, Enthusiasmes, Fanaticismes) every man, his neighbor, and every man his brother. (That is, Jews shall not teach Jews only, but Jews and Gentiles shall teach one another. Or every private man shall not take upon him to be a publick teacher; nor yet his own teacher, because a teaching ministry shall be ordained

dained to that end) nor shall they teach, *saying* (so either in pretence, or without example) *Saying know the Lord* (as if they would only teach others, and not themselves; or as if they would only boast their own knowledge to upbraid others withal.) *For they shall all know &c.*) so though by a more immediate influence, and particular experience, yet not without the mediate evidence of my Word.) And all this is his *Covenant* onely with the *house of Israel*, his Church: and thereto e concern not any such as separate themselves from it.

8. *Obj.* All such as are the Lords faithful servants, have an *Unction* from the *Holy One*; which *anoints us* abideth in them; and they have no need that any man should teach them.

Sol. See the Chapter, whence this is taken (1 *Joh.* 2.) The *Apostle* often professes himself to take occasion of his writing to Christians of several ages, and degrees, from their *knowing*, verse 13. 14. even knowing men then may stand in need to be instructed; how much more the ignorant? For instruction is not for information only; but for confirmation also. And because he had granted them to *know all things* from the *Unction*, the inward Spirit *verse 20.* least therefore they should presume that they now needed no Scripture, no Ordinance, no Office, no Outward means; hereupon he saith: *I have not written unto you because ye know not*; or are altogether ignorant, *but because ye know*; and so may become further proficient. He that is ignorant must first be taught the *truth*: but he that will be proficient, must learn to discern falsehood from truth. That is, so know the *truth*; as that he distinctly knows, *that no lye is of the truth*. No lie; (whether it be error in opinion, or enormity in action) is of the *truth*: that is, not only not proceeding from it, but *not* agreeing with it, nor yet in the least approved or countenanced by it. Now because many men presume that they know the *truth* sufficiently: and because they learn
not

not further, that no lie is of the truth, &c. How to discern exactly betwixt pure truth; and falsehood, or appearing truth. Hereupon they are often seduced and deluded to apprehend, yea and affect falsehood instead of truth; and take that for real, which only seems so to be. Wherefore he saith again; *verse 26. These things have I written unto you concerning them that seduce you, not concerning those that teach and instruct you.* For why then should I my self write unto you? since there is no other purpose of my writing but to teach and instruct you. And (in special) to teach you to beware of those seducers and false teachers, whom you may discern by the *anointing*, or gift of the Spirit; *which you have of him and the Lord Christ.* Whose gift and grace *abideth in you*, and will not recede from you, upon any temptation, or occasion to seducement. And therefore *ye need not that any teach you* (in comparision to that true illuminating power). Or, *ye have no need that any one should teach you.* Not any one; for none are fit to take that office upon them; but such as are peculiarly called and endued thereunto. And is not this strange now? and quite contrary to the intent of this place? that people should take any one (private man, uncalled, unsufficient, seducer) to be their teacher. And yet more strange that they should be so deluded and seduced; as (with them) to object hence, that they have no need of the true ministerial teachers: when the place is only intended against their own seducers, and intruders. But it follows yet further against such their delusion, *ye need not that any man should teach you.* How? absolutely no necessary? nay, but respectively: that he should not teach otherwise, but as, or according to what *the same anointing teacheth you of all things.* And as the same anointing *is truth* (of the written Word) and *is no lie* (of diabolical suggestion, fanatical imagination or humane invention.) But *as it hath taught you* (according to the Spirit and the Word.) For so ye have need enough that men should teach you, namely, such as are

separated to the teaching of the Gospel, not such as separate themselves from the Church, And as such an one I my self here teach you. And therefore forsake your seducers, that would teach you, from these words of mine, that ye have no need of other Teachers; when as they themselves are the only needless and useless teachers, by me intended. And *saide ye in him, or in it. Viz.* both in his Spirit, and in his Word. For verily, if ye abide not *in it*: then, deceive not your selves, ye cannot abide *in him*.

9. *Obj.* Where the Spirit of the Lord is, there is liberty, 2 Cor. 3. 17.

Sol. Yea verily, *viz.* From the bondage and burden of the Law; from the slavery of *Sathan*, from the servitude of sin, and from the servilitie of fear: with a free power in the use of all things indifferent. But no relaxation to conscience from the perpetual Obligation of the Word: nor to things, and acts, doubtful, and unlawful. Nor yet to things but pretensivelie, or seeminglie good. For that were to cover with a covering, but not of his Spirit: nay but to pretend the Spirit thereunto, were no other, but to adde sin to sin. Yea and all such pretended libertie, I speak to these *pretending libertines*, would prove nothing else; but either an *occasion* to the *flesh* within themselves: or else a *cloak* of *maliciousness* against other men.

10. *Obj.* That holie men of all ages have had their inspirations, and revelations of the Spirit, over and above the discovery of the written Word.

Sol. This also they have learnt from the *Papists*: who make this to be the prime argument for the fundamental authority of all their unwritten traditions. And are both of them sufficiently answered, in what was said before. I say now moreover: That the Spirit may have his severall degrees of inspiring and revealing; and upon severall men, and at severall times: yet all and always upon the same ground, whether they tended to private occasions, or publick affairs.

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That any (since the Word written) have been by him inspired, either to the impression, or expression of any new canonical doctrine, or Articles of faith; we utterly deny. And as for the Discipline, and ordering of his Church, and children; we acknowledge, he teacheth sufficiently by common Christian prudence and discretion: and therefore no need of his singular and extraordinary revelation.

11. *Obj.* That the Spirit works still, in his singularly raised, and high called Saints; with powerful instincts, of the same authority and authentickness: as it was in the Prophets and Apostles, upon their dictateing, or recording the written Word.

Sol. This, instead of an Objection, is one of their bold and erroneous assertions only. But say, that, such a thing is possible to the Spirit: yet that so it is, is incredible to us men. For albeit the Spirit of God can so do: yet who of us can say, so he will? or why he should? Because the authority of the Spirit in the holy Penmen, was extraordinary, and peculiar. Not only Historical, or prophetic, but also sapiential, and dogmatical. Serving not only for a particular, and certain prediction, and narration of truth: but for an universal, and perpetual Obligation of Faith. And the Canon of Faith was once (and but once) delivered to the Saints. Were it otherwise, there would be no end of adding to the Scriptures. And the curse of so doing would be annulled by the Spirit himself, nay were it thus the whole world would not be able to contain. not only the books of truth, but even the books of error, that should be written. Thus every mans private inspirations and revelations, should be a Law, or rule for the Faith and conscience of the whole Church of God, and all Christian people. Thus the Devil might take occasion to make himself a Law to tempt by: and not onely so, but to warrant his temptations. Thus heresie should become, truth, and superstition be turned into devotion; and will worship be made the utmost of divine service,

12. Obj. That the Scriptures were but a fore-runner to the Spirit as the *Baptist* was to *Christ*. That the written Word was but intended for the infancy of the Church; for such as were carnal, and but babes in *Christ*, and that the *strong meats* of the Spirit alone are for man of *ripe age*. That as the Law was abrogated, at the coming of the Gospel: so is the written Word to give place at the coming of the Spirit.

Sol. All these with many other the like, are (as I said) not objections; but false and blasphemous assertions. And are confuted in the reciteing; being with the same facility to be rejected, as they are affirmed, yet these (as I say) with many more are dayly rakt out of their old ashes; and blown up by the bellows of *Anabaptists*, and *Jesuits*; to make new combustions amongst us: against the equity of the Law; the faith of the Gospel: the discipline of the Church, the safety of the King; the peace of the state: and the order of the private Christians. And all through this one *Stratagem* or enterprize method or wile, depth or height of *Sathan*. Namely, *The Spirit moving without, besides, beyond, above, against the written Word*. The contrary whereof being thus clearly proved, for an undoubted truth. And confirmed not only by *Christs* own authority, but his example also. Who though he spake altogether by the Spirit: and every speech of his was equal with the written Word. Yet though he had the Spirit not by measure, but above it: nevertheless was he pleased to measure himself by his Word. Still appealing to the written Word for the testimony of his person, and the completion of all his offices. And not only so, but commends it to us also: for our *search* after him, in all that he was, and did, and suffered, and promised: and likewise in all that he would have us to believe, and do, and suffer, for the glory of God, and salvation of our own souls. This truth therefore well learnt, and duely practist: may (I trust and pray) prove to undeceive some weak seduced Christi-

ans. And if not convince them all of their wicked error : yet may happily be a means to prevent such their furious mischief; as (by what hath been before) may justly be feared to follow hereupon. For it was upon this very principle; Those men of late (civil, or warlike) some of them acted like Devils, while they lived : and yet presumed themselves Saints. Some though they suffered like Traytors : yet they dyed as if they had been Martyrs, in their own perswasions. So great are the delusions of it, both in life, and death.

Errata.

Page. 1. line. 8. Thorns. p. 2. l. 15. penitent. p. 3. l. 19. for when, read from. p. 11. l. 3. for were read now. l. 22. for his, read this. l. 26 for now, r. how. p. 13. l. 5. is, for as. l. 20. r. opineing. l. 24. ends for works. l. 30. others r. theirs. p. 14. l. 8. mire, r. note. p. 14 l. 29. r. whereby p. 17 l. 3. discerning. p. 24 l. 15. for divisions, r. delusions p. 25. discontent, r. uncontent. p. 30. l. 9. erreing. r. envy p. 31. r. anagramatize p. 32. l. 9. declinations, r. delirations. l. 13. for sons, r. times. p. 33. l. 20. r. resisting. l. 26. even r. men. p. 35. l. 23. hath r. truth. l. 31. r. are as it were. p. 40. l. 14. r. none conformists. p. 41. l. 35 ever r. never p. 36. l. 7. proplenses, r. prophesies. l. 36. dele of dust. p. 47. for mad, r. men. p. 49. 6. r. fanatical. p. 50. r. reciprocal. p. 55. l. 2. civil r. dull. l. 12. r. credulity. p. 55. l. 21. others, r. theirs. l. 25. the Spirias, r. his Spirit. p. 57. l. 10. deseruel, r. discerned. p. 58. l. 12. r. perception. p. 61. l. 15. gift r. guilt. p. 62. l. 12. Quaking r. quickning. p. 64. thrice r. complacure.

